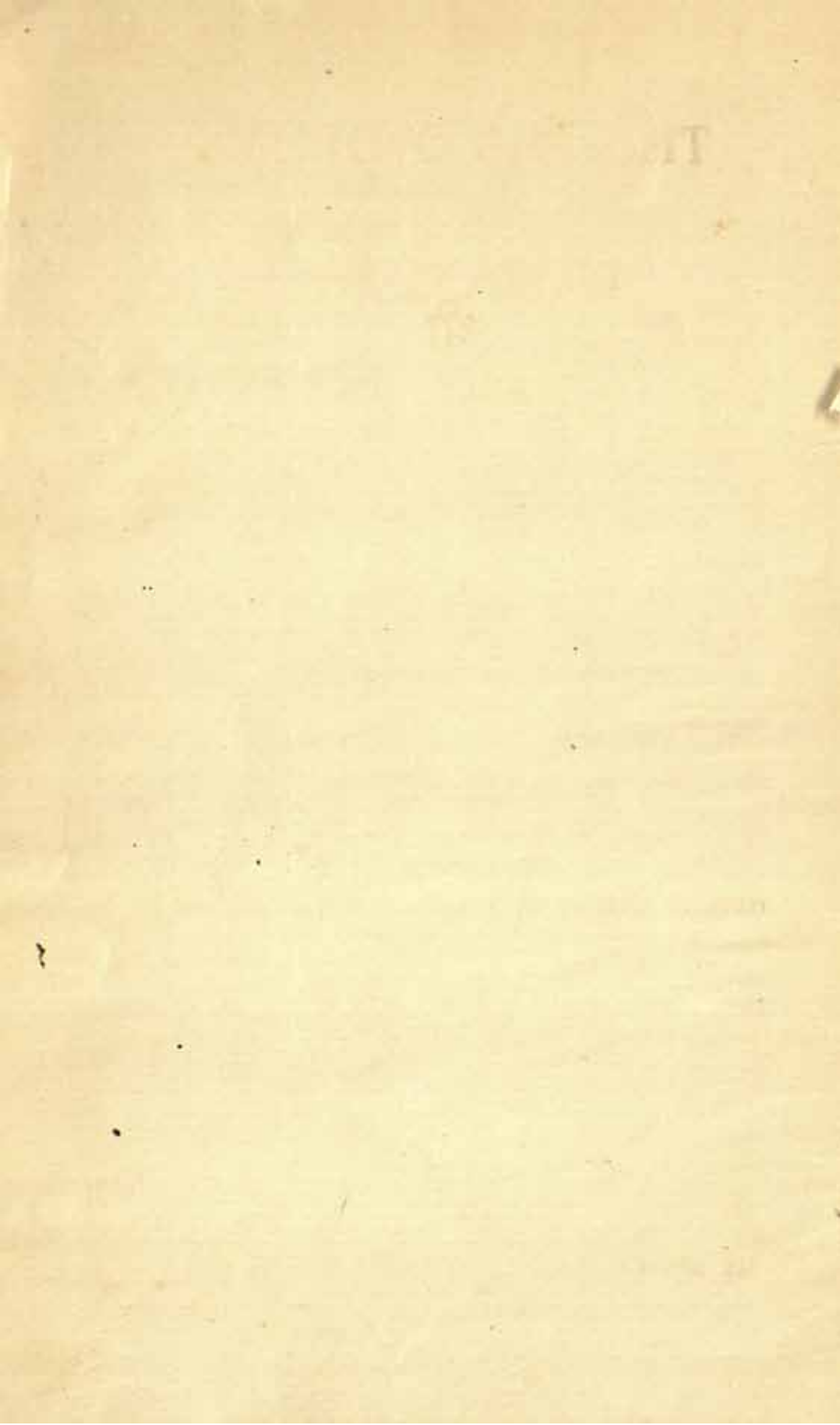


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THE PHILOSOPHY OF RĀMĀNUJA



By

Dr KRISHNA DATTA BHARADWAJ
SHASTRI, ACHARYA, M.A., PH.D.

16630

Foreword by

HON'BLE SHRI M. ANANTHASAYANAM AYYANGAR
Speaker of the House of the People of India

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FOREWORD

I have great pleasure in recommending this book on 'The Philosophy of Rāmānuja' written by Dr. Bharadwaj to scholars, students and the general public.

Modern Hinduism is largely based on the teachings of five great South Indian scholarly saints, viz., Śaṅkara, Rāmānuja, Madhva, Nimbarka and Vallabha. Though there are as many followers of Viśiṣṭādvaita school of philosophy and religion propounded by Śrī Rāmānuja as those following the philosophy of Śaṅkara, yet that philosophy has not been so widely made known to the public as the Advaita philosophy of Śaṅkara.

At a time when Buddhism was followed by a large section of the population in this country, Śaṅkara re-established the authority of the Vedas and the Vedāntic religion which is commonly called Hinduism. Differing from Lord Buddha who rejected the authority of the Vedas and laid greater emphasis on 'dharma' to be followed by individuals in their relations to one another than on devotion to God or on aspiring to reach Him, Śaṅkara went to the other extreme and interpreted the Vedas, the main authority of the Hindu religion and philosophy, as establishing that God alone exists and the world is unreal and is an illusion. Rāmānuja, who followed Śaṅkara three centuries later, tried to prove from the same sources, that the world is real, that God is immanent in creation and transcendent also, that besides Him there is matter and there are individual souls which are also eternal like Himself and which He inhabits and permeates as an individual Soul dwells in a body, thus proving in substance that God alone exists and that He should be conceived as consisting of Himself as the Soul with the individual souls and matter as His body. Unlike Śaṅkara, he does not attribute māyā or ignorance to God but only to the individual soul, on account of which the soul goes on undergoing innumerable births and deaths. Though both to Rāmānuja and Śaṅkara, mokṣa or release from the cycle of births and deaths is the ultimate goal for all souls to attain, they differ as regards the means of attaining mokṣa and in the nature of mokṣa itself. Śaṅkara believes that knowledge alone is the means to attain salvation, that action and devotion constitute the preparation to the attainment of such knowledge and his idea of mokṣa is simple freedom from the

liability to births and deaths. On the other hand, to Rāmānuja Bhakti or devotion is the only means of attaining salvation, Karma or action and Jñāna or knowledge are the pre-requisites to the attainment of that bhakti, and mokṣa or release is not merely the non-liability to further births and deaths but it is the possible attainment of God who is bliss itself.

Men of thought, both eastern and western, have acclaimed the greatness of Rāmānuja's teachings. Swāmi Vivekānanda wrote, "Shankara with his great intellect had not, I am afraid, as great a heart; Rāmānuja's heart was greater. He felt for the down-trodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure as far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah."

Max Muller wrote, "We ought, therefore, to look on Rāmānuja as a perfect equal of Shankara, so far as his right of interpreting Bādarāyana's sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is put the mouth-piece of tradition, and that tradition goes back, further and further, the more we try to fit it chronologically. While Shankara's system is Advaita i.e., absolute Monism, that of Rāmānuja has been called Vishishtā-Advaita, the doctrine of unity with attributes, or monism with a difference."

Many ardent exponents have propounded Rāmānuja's system during the last eight centuries. And in the following pages Dr. K.D. Bharadwaj is making the most recent contribution to the bibliography of Śrī Vaiṣṇavism.

The absence of religion which has been a feature of Indian education in modern times has been deplored by even western observers. Sixty years ago Max Muller wrote, "It is feared, however, that this small remnant of philosophical learning will vanish in one or two generations, as the youths of the present day, even if belonging to orthodox Brahmanical families, do not take to these studies as there is no encouragement."

Earlier still, H.J.S. Cotton wrote, "Our State Colleges are content with chaos; their results are subversive only; the old belief is thrown off, the consequent disturbance issues in no real substitute, and the mental and moral state suffers from negation."

Denouncing a similar state of affairs in Europe, Martin Luther wrote four centuries ago, "Yea, verily, there have been holy men, but God's wrath, provoked by our sins, hath not judged us worthy to see and hear them; for it is well known that for a long time past such things have not been treated of in our universities, nay, it has gone so far that the holy word of God is not only laid on the shelf, but is almost moulded away with dust and months."

The things complained of by Luther, Max Muller and Cotton in their times, are prevailing even today.

Under the gathering darkness, it is commendable that Dr. Bharadwaj seeks to light a lamp to shed illumination, by bringing out an easily understandable account, both compact and comprehensive, of Śrī Rāmānuja's great religion. Dr. Bharadwaj is eminently fitted to write about Rāmānuja's philosophy, being himself a great follower and devotee of Śrī Rāmānuja. His aducational attainments are many, and he is a great scholar of Sanskrit. His 'Para-Tattva-Sutram' is an original work in Sanskrit and 'Vanamālā' is an exhaustive commentary on the Para-Tattva-Sutram. He has also written a commentary on the Brahma-Sutra in Hindi prose and poetry.

In the present work he attempts to give a lucid and faithful exposition of the teachings of Rāmānuja as contained in his monumental works such as Śrī Bhāṣya, Gītā Bhāṣya, Vedārtha-Saṅgraha, Gadyatraya etc. He starts with a life-sketch of Rāmānuja in his introductory chapter, and then he deals with the devotional philosophy of Śrī Rāmānuja. He describes therein how Rāmānuja's system has been developed on the basis of the teachings propounded by eminent thinkers of the ancient lore such as Bodhāyana, Tan̄ka, Dramida and Guhadeva. Śrī Rāmānuja himself states in clear terms at the commencement of his Śrī Bhāṣya that he is commenting on the Vedānta Sūtras in accordance with the doctrines contained in Bodhāyana-vṛtti, which had been preserved from the ancient past by his earlier ācāryas. It is, therefore, an ancient system which was given re-orientation by Śrī Rāmānuja. The author also shows how Rāmānuja drew much of his inspiration from the Divya-Prabandham, the devotional songs of Śrī Vaiṣṇavas of South India, one of whom is said to have sung the essence of upaniṣads in Tamil Prabandham or in Tamil verses. The authority of the Pāñcarātra has also been referred to by Dr. Bharadwaj.

The philosophy of Rāmānuja is characterised as Viśiṣṭādvaita. The word signifies that the Ultimate Reality (Para-tattva) is an integral whole comprising the cit or sentient beings and acit or the inert matter, both of which constitute the body of Īśvara. Rāmānuja admits three entities, viz., Īśvara, who is the Supreme Reality, cit which are the individual selves (jīvas) and acit, the matter. All the three are real entities, and exist for ever (nitya). These do not constitute three independent realities, otherwise it would lead to pluralism. Cit and acit depend upon Īśvara for their existence, and, as such, they are subservient to Him. Īśvara is the basis (ādhāra) for the entire universe consisting of cit and acit. The relationship of the former to the latter is that of the self to the body. The cit and acit constitute the body of Īśvara, while Īśvara Himself is the self of them. This relationship is called 'Śarīra-śarīri-bhāva sambandha.' This is the cardinal principle of Rāmānuja's philosophy, which constitutes the distinguishing factor of the Viśiṣṭādvaita system of Philosophy. This is the most important contribution made by Śrī Rāmānuja, and this is based upon the upaniṣadic teachings. Although there are three different real entities, the three constitute an integral whole. To give an illustration, a tree is divided into parts such as roots, trunk and branches. Each part is different from the other, but, nevertheless, the tree as a whole constitutes one entity. Similarly, Brahman associated with cit and acit is one (viśiṣṭasya aikyam). The philosophy of Śrī Rāmānuja is, therefore, called Viśiṣṭādvaita, as compared to the Advaita of Śaṅkara.

The significance of the above doctrine lies in the fact that it accords reality to both the universe and the individual selves. In Śaṅkara's system the universe consisting of the individual selves and the matter is regarded as illusory (māyā). Rāmānuja disproves the theory of māyā and establishes the reality of the universe and also maintains oneness of the Reality as an integral whole without sacrificing the individualities of the selves as well as the matter.

Another contribution of Rāmānuja's philosophy is the identity established between the Absolute of the Upaniṣads and the Personal God of the religion. The Brahman is no other than the God experienced by the mystic saints. He is the Puruṣottama. He possesses infinite measure of knowledge (jñāna) and ānanda, and is devoid of all in-auspicious qualities. He is characterised by unlimited auspicious qualities such as knowledge and power. He has a divine, auspicious form, and has as His bodies, the eternal and play-worlds.

He is omniscient, omnipotent and omnipresent. He is everywhere in the universe and also resides in the hearts of individuals (antaryāmin). Such a teaching has an appeal to the heart and gives nourishment to the head also.

The individual selves are separate entities, although they depend on God for their existence. There are three kinds of souls : bound, released, and eternally free. The self is *anu*, and is essentially of the nature of knowledge and bliss. It is the knower and enjoyer of the fruits of Karma. Though it is omniscient in its true nature, the knowledge of the self is restricted due to the encrustations of the past Karma. As long as the self is associated with the body, the knowledge functions only in a restricted way. The self undergoes the cycle of births and deaths. It is only after it is emancipated, that there is real freedom for the self from bondage.

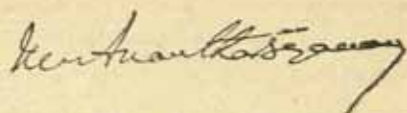
In order to get rid of the bondage, the self will have to pursue the means prescribed by the sacred texts for attaining salvation. According to Śrī Rāmānuja, bhakti or steadfast contemplation of God preceded by the Karma-yoga and Jñāna-yoga as taught in the Bhagavad-gītā is the true means of attaining the supreme goal. For those who are not in a position to practise bhakti-yoga, prapatti or the surrendering of oneself to God is prescribed as an alternative and simple means. The ocean of transmigration is hard to cross. When one feels completely helpless, one may renounce all and seek refuge in God who is all-powerful and all-merciful, and who will surely liberate oneself from all sins, as the Gītācārya himself declares. This is open to all, irrespective of the differences of cast, creed, colour, sex, position etc. If an individual crosses the ocean of bondage by adopting this means, he attains the state of bliss which enables the self to have the beatific vision of, and communion with, the Deity. There is no return afterwards to the mundane existence, as categorically declared in the last aphorism of Vedānta. This is the supreme end or summum bonum of all the human endeavour (parama puruṣārtha).

These are the essential teachings which Rāmānuja developed on the basis of the upaniṣads, smṛtis, purāṇas, itihāsas and well-established tradition.

Dr Bharadwaj has clearly brought out the above teachings of Rāmānuja in this book in an easy and flowing style. He has really rendered a great service, in publishing this book, to the Vaiṣṇava

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community. It is hoped that this will prove a valuable contribution to the study of Indian Philosophy in general and to the study of Viśiṣṭādvaita system of Philosophy in particular, to the scholars, students as well as to the general reader.



New Delhi
30th Sept., 1958

Speaker, Loka-sabhā

PREFACE

India has cradled several systems of Philosophy—both of Vedic and non-Vedic origin. Among the well-known six systems of the former, those of Yoga and Vedānta have explicitly stated devotion to God as a means to attaining perfection. The conception of God in Vedānta is decidedly fuller and clearer than that in the system of Yoga. The credit goes to South India to have produced five prominent interpreters of Vedānta : Śaṅkara, Rāmānuja, Madhva, Nimbārka and Vallabha. Rāmānuja's was the first attempt to give us a scholarly exposition of Vedānta from a purely theistic view-point. He was among those thinkers whose works deserve deep study. Much has been written on Rāmānuja by scholars, yet much remains to be written. The present work is the result of my attempt to study his thought from devotional point of view.

The Philosophy of Rāmānuja is a Philosophy of devotion to God. 'God' is a very sweet word, and the very mention thereof inspires adoration. The Vedas proclaim that He is Father of all (savitā). The Brahman of the upaniṣads and the Brahma-sūtra, and the Bhagavān of the Bhāgavata is also the Creator. The Gītā repeats, and Rāmānuja re-iterates, the same. Fatherhood of God implies fraternity of humanity resulting in love and regard everywhere in the creation on the one hand, and in deep devotion to the Creator on the other.

To each chapter, and in some cases to each section thereof, references have been appended. They are mostly from Sanskrit works, and for the sake of convenience, I have preferred to give them in Devanāgarī script. For clarity's sake the references, along with their sources, are cited mostly in full. With a view to facilitating the pronunciation of Sanskrit words occurring in this work, I have used diacritical marks a list of which I am giving in the beginning of the book.

The present work was my thesis under the title 'The Bhakti School of Rāmānuja' which I submitted, in 1951, to the University of Delhi ; and I am very grateful to Dr. N.V. Banerji, M.A., Ph.D. (London), Professor and Head of the Department of Philosophy, University of Delhi, who, in spite of his multifarious activities in and

outside the University, supervised my work. I was immensely benefited by his able guidance.

I am indebted as well to my elder brother, Dr R. Bharadwaj, M.A., Ph.D., who kindly revised my work and also gave other valuable suggestions.

I am thankful to Shri K. D. Sharma, B.A., D.L.Sc., Librarian Gr. I of the Central Secretariat, who has prepared the Index for this book.

I must also evince gratitude to Sir Shankar Lall Charitable Trust Society, New Delhi, for kindly undertaking the publication of this book. But for their generosity, the work would not have seen the light.

Modern School, New Delhi
Dipāvali, 2015 Vikrama-Samvat

K. D. BHARADWAJ

DIACRITICAL MARKS

a	अ	as in	Bharata	भरत
ā	आ		Rādha	राधा
i	इ		Vaiśeṣika	वैशेषिक
ī	ई		Lakṣmī	लक्ष्मी
u	उ		Upendra	उपेन्द्र
ū	ऊ		Sutra	सूत्र
r	ऋ		Kṛṣṇa	कृष्ण
e	ए		Aitareya	ऐतरेय
ai	ऐ		Taittiriya	तैत्तिरीय
o	ओ		Kāthopaniṣad	कठोपनिषद्
au	औ		Aupamanyava	औपमन्यव
k	क्		Kauṣītaki	कौषीतकी
kh	ख्		Akhila	अखिल
g	ग्		Gītā	गीता
gh	घ्		Śatrughna	शत्रुघ्न
ṅ	ङ्		Gaṅgā	गंगा
c	च्		Pāñcarātra	पाञ्चरात्र
ch	छ्		Chāndogya	छान्दोग्य
j	ज्		Rāmānuja	रामानुज
jh	झ्		Nirjhara	निर्भर
ñ	ञ्		Patañjali	पतञ्जलि
t	ट्		Aṭavi	अटवी
th	ठ्		Kātha Upaniṣad	कठ उपनिषद्
d	ड्		Māṇḍukya	माण्डूक्य
dh	ढ्		Dhūmḍhi	धुंढि
n	ण्		Nārāyaṇa	नारायण
t	त्		Sutra	सूत्र
th	थ्		Vedārthasaṅgraha	वेदार्थसंग्रह
d	द्		Śrīraṅgagadya	श्रीरंगगद्य
dh	ध्		Ārādhana	आराधन
n	न्		Rāmānanda	रामानन्द

p	प	as in	Purāṇa	पुराण
ph	फ्		Saphala	सफल
b	ब्		Nimbārka	निम्बाकं
bh	भ्		Bhāgavata	भागवत
m	म्		Mahābhārata	महाभारत
y	य्		Rāmāyaṇa	रामायण
r	र्		Rāma	राम
l	ल्		Lakṣmaṇa	लक्ष्मण
v	व्		Veda	वेद
ś	श्		Śrī	श्री
ṣ	ष्		Viṣṇu	विष्णु
s	स्		Sāttvata	सात्त्वत
h	ह्		Bṛhadāraṇyaka	बृहदारण्यक
..h	:		Śuciḥ	शुचिः
m	.		Saṁhita	संहिता

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श्रीगणेशाय नमः

सन्दर्भ-प्र-रेतुः सविवरणं मंगलाचरणं युग्मेन—

पिपत्तिं प्रकृतिं नित्यं पुमांसं च पृणति यः ।

यः पारयति भक्तानामशेषा एव कामनाः ॥१॥

विश्वं व्याप्यापि यो देव एतस्मात् परतः स्थितः ।

परस्मै श्रीमते तस्मै विष्णवेऽस्तु नमो नमः ॥२॥

यः प्रकृतिं त्रिगुणात्मिकामचेतनां नित्यं पिपत्तिं तदन्तरात्मतयाऽवस्थानेन पूरयति, यः पालनपूरणयोर्जुहोत्यादिः, पुमांसं च चेतनं पुरुषमपि पृणति तदन्तर्यामितया विराजमानः पालयति, यः पालनपूरणयोः क्रयादिः, एवं च यो भक्तानां तदेकपरायणानामशेषा एव कामनाश्चतुर्वर्गान्तिर्बलिनोरभिलाषाः पारयति पूरयति सफल-यतीति यावत्, यः पूरणे चुरादिः । विश्वं प्रपञ्चं व्याप्यापि यो देव एतस्मात् परतः स्थितस्तस्मै परस्मै निरतिशयोत्कर्षवते श्रीमते लक्ष्मी-रञ्जित-वामभागाय विष्णवे नमोनमः ।

प्रारिप्सित-प्रकरण-निष्प्रसूह-परिसमाप्तये मंगलमाचरन्तः सन्दर्भ-निबद्धारो विवक्षितमपि मंगलमुखेनैव संक्षिपन्तीति केषांचन विदुषां समयः । तमेव समयं विमृश्येहाऽपि सन्दर्भसारो निवेशितः । स चैवमाविष्करणीयः :—

प्रकृतिपुरुषात्मकजगतः पूरणेन भगवतोऽखिलजगतोन्तरात्मता प्रकटीकृता, तथा पालनेनानिरुद्धरूपता द्योतिता, अनिरुद्धश्चाऽत्र व्यूहानां प्रतीकत्वेन मन्तव्यः । भक्तजनाभिलषितपूरणेन च तस्य कल्याण-गुण-गणाऽऽकरता सूचिता । कल्याणगुणकदेश धर्म-संस्थापनहेतुकोऽवतारवादोऽप्यत्र ऊहनीयः । भक्तपदे बहवचन-प्रयोगो जीवानां पार-माधिकीमनेकतां द्योतयति । विश्वपदेन भगवत एकपाद्विभूतिः समर्थिता, तस्माच्च परतः स्थितस्तस्य त्रिपाद्विभूतिसद्भावं व्यनक्ति । परशब्दः परमात्मन उपास्यत्वे-नोत्कृष्टतमतां निर्दिशति । भगवतः श्रीमत्त्वं त्रिजगज्जनन्या लक्ष्मीदेव्या विष्णोर-नपायितां साधयति । श्रीविष्णुश्चायं स एव यः परमकमनीयाकारो वनमालि-पोताम्बर-प्रभृति-विविध-विशेषण-विभूषितो विद्वतो विभूतः । चरमश्चात्र नमोवाकः श्रीमन्ना-रायण-चरण-नलिन-युगल-वन्दनाऽपर-पर्याय-भूतो भवतेः प्रतीकरतरया एव चेतनजीवने परमोपादेयतां प्रतिपादयति ।

CHAPTER I

INTRODUCTION

I

Rāmānuja's Biography

Born in 1017 at Sriperumbudur, the ancient Bhūtapurī—Sanctity of the place—Parentage—Early education—Marriage—Further education with Yādava Prakāśa—The teacher feels jealous of the student's genius—Intrigue—Yāmuna at death-bed—Three promises—Initiation from Pūrṇācārya—Domestic clash—Asceticism—Apostle of Śrīraṅgam—Reputation—Tour to Kāśmīra—Literary activities—Debates and discussions—Residence in Śaligrāma in Mysore for 12 years—Tour to Delhi—Return to Śrīraṅgam—Full span of life.

Ācārya Rāmānuja, a prince among the devotees, was born in 1017, in Sriperumbudur, a village in Chingleput district which is about thirty-six miles to the south of the city of Maḍras. The Skandapurāṇa has recorded a story regarding the sanctity of the place under the name of Bhūtapurī.¹ Some of the angels in the service of Śiva celebrated, in ancient times, a festival in honour of Viṣṇu; and they built up a city to accommodate the gods invited on the occasion. Since the Bhūtas (Śiva's angels) constructed the city, it was called Bhūtapurī, the modern Sriperumbudur.

Once upon a time, King Harita, son of Yuvanaśva, propitiated the Supreme Deity, Viṣṇu, in Bhūtapurī to atone for a sin. The Deity was pleased to appear before the monarch not only to expiate him from the sin but also to confer upon him the status of a Brāhmaṇa.² Harita then settled there, reconstructed and rehabilitated the city which was then lying dilapidated; and his descendants were called the Brāhmaṇas of the Hārita gotra. Keśava Yajñika, Rāmānuja's father, belonged to the Hārita gotra and was a follower of the Apastamba school of the Yajurveda. Once on the occasion of a lunar eclipse he repaired to the place where the river Kaverī meets the sea, and in the presence of an idol called Pārthasārathi (the charioteer of Arjuna) performed, along with his spouse Kantimatī, a sacrifice with a desire to beget a son. By divine grace the couple were blessed with a son on Thursday, the 5th of the

bright fortnight in Caitra in the Śaka era 939 corresponding to Vikrama era 1074 and 1017 A.D. The astrologers predicted that the child would one day become a unique person. The child's maternal uncle, Śailapūrṇa, gave the new-born child the name of Rāmānuja.

He was invested with the sacred thread at the age of eight and he studied the scriptures from his father till the age of 16 when he was married. Subsequently he lost his father and left home with his family for Kāñcī,³ with a view to acquiring more knowledge. Paṇḍita Yādava Prakāśa was a famous teacher of that time, and Rāmānuja began to receive his lessons from him.

The king of Kāñcī one day invited Yādava Prakāśa to his palace and requested him to expel an evil spirit from the princess. Yādava tried his sacred formulae, but when they proved futile, Rāmānuja touched the princess' forehead with his feet, and as a result the evil spirit departed. This miraculous feat procured Rāmānuja presents from the royal treasury, which caused jealousy in the teacher's heart. The latter's jealousy reached its culmination when Rāmānuja, after having listened to his teacher's interpretation of the famous philosophical proposition 'Truth, knowledge and infinite is the Brahman', offered his own explanation from the viewpoint of qualified monism. Rāmānuja quietly bore the reproaches coming from his teacher as a result of his suggesting a novel explanation, but the relation was estranged, and the teacher and the taught remained aloof.

Having intrigued with his pupils to drown Rāmānuja at the sacred confluence of the Gaṅgā and the Yamunā at Prayāga, Yādava sent for Rāmānuja and persuaded him to accompany the students bound for a religious trip. While the party was passing through a forest, one of the students, Govinda by name and a cousin of Rāmānuja, who happened to know the secret, divulged the same to Rāmānuja who at once slipped away and got astray in the wilderness. The missing person was searched for far and near, and when he was not available anywhere, the teacher and leader of the party terminated the journey, thinking that Rāmānuja had fallen a victim to some wild beast. Rāmānuja, of course, saved his life, but lost his way. He was unsafe in the forest, but God is gracious and always comes to the rescue of those who depend on Him. The Deity appeared in the form of a fowler-couple and escorted Rāmānuja safely to Kāñcī.

On reaching home, Rāmānuja related, at his mother's advice, to Kāñcīpūrṇa, a local saint, all that had taken place; and the saint

explained the incident to be an auspicious one signifying Divine mercy.

Yādava Prakāśa felt very much ashamed when he came to know about Rāmanuja's safe return. He again feigned to be on good terms with Rāmanuja, and the latter resumed his studies with him.

Kāñcīpūrṇa's teacher, Yāmunācārya, was a great scholar and lived at Śrīraṅgam. He was in search of a young man who could propagate the cult of devotion to Viṣṇu. He had come to know of Rāmanuja's ability through his own pupil, and when he paid a visit to Kāñcī, his pupil, Kāñcīpūrṇa, told him about Rāmanuja in details. On that occasion, Yāmuna could see Rāmanuja at a distance, but did not consider it proper to talk to him as he was at that time in the company of Yādava Prakāśa's students. He, however, gave Rāmanuja his blessings and returned to Śrīraṅgam.

One day when Yādava was imparting lessons on Vedānta to his disciples, Rāmanuja was engaged massaging the teacher. In order to explain the Upaniṣadic text 'Tasya kapyāsam yathā puṇḍarikam evam akṣini', the teacher likened the Deity's eyes to the red buttocks of a monkey. This wounded Rāmanuja's heart and he began to shed tears which fell on the teacher. Thereupon the teacher expressed his surprise and interrogated Rāmanuja as to what made him weep. Asked by the teacher to explain the text otherwise, Rāmanuja compared, in his interpretation, the eyes of the Deity to the petals of a lotus opening under the sun's rays.⁵ The difference in the elucidation of the text hurt the teacher so much that he not only gave vent to an unusual wrath, but also turned Rāmanuja out of his seminary. Rāmanuja came out, and began to utilize his leisure in devotion.

Now Yāmuna wanted to have Rāmanuja to work for the cause of devotional philosophy and, with this aim in view, he sent out Purāṇācārya, one of his pupils, to bring Rāmanuja to Śrīraṅgam. Rāmanuja gladly accepted the invitation and accompanied the escort, but while both were on the way to Śrīraṅgam, they got the news of Yāmunācārya's demise. When they reached the destination, Yāmuna was lying on death-bed, with three fingers of his right hand closed. Being informed that Yāmuna had three unfulfilled desires, Rāmanuja promised in the presence of all the people assembled there that he would try his best to propagate devotion to the Deity. At this one of the fingers of the deceased saint stretched out. Rāmanuja then promised that he would write a commentary on the Brahmasūtra from the devotional viewpoint. The result was that the second finger of the dead body became

straight. Rāmānuja then assured the audience that he would see to it that a person named Parāśara discharges the obligation to Parāśara, the father of Vyāsa, who composed the best of the Purāṇas viz. the Viṣṇu-purāṇa; and this time the result was that the third finger also unfolded itself. Some say that the three desires cherished by Yāmuna were (a) to get a commentary written on the Brahmasūtra, (b) giving the name of Parāśara to a suitable person, and (c) giving the name of Śaṭhakopa to another.⁶ Rāmānuja then returned to Kāñci, and informed Kāñcipūrṇa of Yāmuna's demise.

After some time Rāmānuja went, under the direction of the priest of the temple, to Śrīraṅgam with a view to receiving initiation to Vaiṣṇavism. While he was en route, he met near Madurā, Puṇṇācārya whom the Vaiṣṇava community of Śrīraṅgam had deputed to bring Rāmānuja in order that he could succeed Yāmuna as their leader. The succession of teachers is Nāthamuvi, Puṇḍarikākṣa, Rāmamiśra, Yāmunaācārya and Rāmānuja.⁷ Rāmānuja got his initiation from Puṇṇācārya in the temple of Śrī Rāma at that place; and then both came to Kāñci where Rāmānuja learnt from his preceptor the mysteries of the sect. Both the preceptor and the disciple began to live together. For some time the two families lived together peacefully, but afterwards there was a clash between the ladies in the household, and as a result the preceptor left the place for Śrīraṅgam. Rāmānuja was grieved at the incident, and as he had no mundane desire but had only one more mission to fulfil, he sent his wife to her father, and himself went to Bhutapuri where he embraced asceticism and afterwards returned to Kāñci. Kāñcipūrṇa was very glad to see Rāmānuja in his new robes, and from that time onward Rāmānuja became known as Yatirāja or the king of the ascetics.

Dāsarathi and Kureśa, his sister's sons, were the first to become his disciples. Rāmānuja's former teacher, Yādava Prakāśa, was very much impressed by his deep learning and sincerity, and became his pupil under the name of Govinda-dāsa, and afterwards composed Yati-dharma-samuccaya.

Accompanied by his disciples, Rāmānuja then visited Śrīraṅgam where Puṇṇācārya was glad to receive him and to offer the post of the superintending apostle of the temple of Śrīraṅgam. Rāmānuja humbly accepted the offer, and remained there for some time, dedicating himself to the worship of the Deity. Advised by Puṇṇācārya, he learnt from Goṣṭhipūrṇa the significance of the mystic formula, and taught it to seventyfour Brahmana devotees.

One day a jealous householder offered poisonous food to Rāmanuja as midday alms, but the wife of the man while presenting the food felt sorry and fell at the ascetic's feet. Rāmanuja was quick to suspect poison in the food offered to him and did not eat it.

Reputed for his vast erudition as Rāmanuja was, he, in order to establish his own faith, decided to refute the doctrines which were opposed to his own. Once he had to spend seventeen days in overcoming an adversary, Yajñamūrti by name.

During his residence in Tirupati for a year he received esoteric instructions on the Rāmāyaṇa from his maternal uncle. He then started on a trip with a view to propogating the cult of devotion. He visited many places, founded several religio-philosophical centres to be run by his own pupils, and initiated deserving persons to his creed.*

Rāmanuja knew that Bodhāyana had written a commentary on the Brahmasūtra from the point of devotion, and that the work was available in Kāśmīra. He therefore went to that place with his disciple Kureśa. The latter had a very powerful memory and easily learnt the commentary by heart. As the scholars of Kāśmīra were reluctant to part with the original book to be taken home by the guest even for a short time, Rāmanuja returned to his headquarters and made use of Kureśa's memory while writing his own commentary on the Brahmasūtra. His short commentary on the sūtras is called the Vedānta-sāra and the longer one is known as the Vedānta-dīpa. But more important than either is the Ācārya's interpretation of the aphorisms, known as the Śrī-bhāṣya, his masterpiece. Apart from these commentaries, he wrote a gloss on the Gītā and wrote an independent work, the Vedārthasaṅgraha. His Gadya-traya is replete with devotion, and is an independent work in prose divided into three parts respectively entitled Śrīraṅga, Vaiṣṇa and Śaranāgati.

Having finished his literary activities in connection with the cult of devotion to the Deity, Rāmanuja set out with his pupils and disciples to hold debates and discussions. He opposed and refuted the views of his opponents so successfully that they eventually accepted his views. He visited many important places, and it was in Kāśmīra that the title of Bhāṣyakāra was conferred upon him. On his way back from Kāśmīra he stayed at Tirupati and identified the

* "It is believed by some people that Rāmanuja admitted among the Brāhmaṇas a large number of people of other castes. He never did any such thing."

Sir Subrahmanya Ayyar Lectures on the History of Śrī Vaiṣṇavas delivered by T. A. Gopinath Rao—Madras—1923, page 43.

idol of the Deity to be that of Viṣṇu and not of Śiva and thereby set at rest a long-standing dispute.

Kureśa was the best disciple of the Ācārya; and it was under his direction that one of the former's sons was given the name of Parāśara. It was Parāśara who, later on, wrote a commentary on the Śrī Viṣṇu-sahasra-nāma. Rāmānuja gave his own cousin, Pillan, the name of Śaṭhakopa and assigned to him the task of writing a commentary on the Tiruvoymoli.

Put to trouble by Krimikaṇṭha (Kulottuṅga I. C. 1070—1118 A.D.) of the Cola dynasty, Rāmānuja had to quit Śrīraṅgam under disguise. He had to suffer a great deal on account of this shifting, and on one occasion he had to go without food for several days. He settled down, and spent a long period of twelve years, in Śaligrāma in the kingdom of Biṭṭideva, a Jain king of Hoysala dominion in Mysore. The king was very much influenced by the Ācārya's piety, and accepted him as his preceptor. Having founded a temple at Melkote, he came to Delhi with a view to procuring an image of Viṣṇu which was in the possession of the then emperor. The Muslim princess used it as a toy—a playmate.⁸ Rāmānuja was very happy to have the image which is said to have approached him of its own accord. The Ācārya called it by the name of Sampat-Kumāra. The image was afterwards installed in the temple at Melkote.

Vikrama Cola, the new king, unlike his father, had a sympathetic attitude towards Rāmānuja. This induced the latter to return to Śrīraṅgam. There he installed the images of the Ālvārs.⁹

Rāmānuja lived a full life of one hundred and twenty years, and his devotion to the Deity did never wane. Immediately before his death he spent several days in imparting religious discourses to the disciples and predicted the day of his departure from this world. All who came to know of it were very sad. With a view to leaving behind something that might console his followers, he got two images of himself made and presented them to his disciples.

A day previous to his death, he appointed Parāśara Bhaṭṭa, Kureśa's son, as the priest in charge of Śrīraṅgam's temple; and on the final day, he first worshipped the Deity as usual, and then asked the worshippers of Śrīraṅgam to pardon all his shortcomings and advised them to continue the worship with the same zeal as before. Then requesting the audience not to grieve but to bid a happy farewell, he lay down with his head on Govinda's lap and his feet on the lap of Andhrapūrṇa, one of the most prominent among his seventyfour

disciples. Amid the recitals of religious hymns and chanting of the Divine names, Rāmanuja's soul travelled to the other world. The Ācārya breathed his last at midday on Saturday, the 10th of the white fortnight of the month of Māgha. Thus, as a saint did he both live and die.¹⁰

References

1. (अ) यत्तु भूतपुरं नाम नगरं पापनाशनम् ।
तस्य दर्शनमात्रेण नरः पापैः प्रमुच्यते । (स्कन्दपुराणान्तर्गत भूतपुरी-
माहात्म्यम् १. २३)
(आ) अथ ते प्रीतमनसः सर्वे भूतगणा हरेः ।
उत्सवं कर्तुमीशस्य पुरीं चक्रुर्मनोहराम् ॥
यस्माद् भूतैरियं सृष्टा पुरी पुष्पविवर्द्धिनी ।
तस्माद् भूतपुरी नाम्ना कीर्त्यते भुवनोदरे ॥
(स्कन्दपुराणान्तर्गत भूतपुरीमाहात्म्यम् २. ८६-९९)
2. तेन प्रीतोहमधुना ददिम ब्राह्मण्यमुत्तमम् ।
अनेनैव शरीरेण ब्राह्मणस्त्वं भविष्यसि ॥
(स्कन्दपुराणान्तर्गत भूतपुरी-माहात्म्यम् ३. १०३)
3. The Ancient city of Conjeeveram lies forty miles southwest of Madras, known to history and to the people generally, as Kanchipuram. It was long the famous capital of the Pallavas. (Seven Pagodas, Chingleput and Conjeeveram : Page 28).
4. सत्यं ज्ञानमनन्तं ब्रह्म (तैत्तिरीयोपनिषद् २.१)
5. गम्भीराम्भसि जातस्य प्रोद्यद्भानुकरैस्तदा ।
सम्फुल्लदलपद्मस्य सदृशे लोचने हरेः (प्रपन्नामृतम् ८. १४)
(तुलनात्मक-वाक्यम्) — गम्भीराम्भः-समुद्भूत-सुमुष्टनाल-रविकरविकसित-
पुण्डरीक-दलामलायतेक्षणः (वेदार्थसंग्रहः पृष्ठम् २४५)
6. Ancient India by Aiyangar : Page 198.
7. An Outline of the Religious Literature of India by Farquahar : Page 241.
8. 'The story is that the Muslim Princess had this image for her playmate and really loved Krishna' The Cultural Heritage of India, (Vol. II, Page 91, footnote).
9. History of India by R. S. Tripathi, page 480.
10. The biography is mainly based on Prapannāmṛta.

II

Rāmānuja as a Religious Teacher

Offer of a soothing outlook on life—Reality of finite souls and the external world—His influence on Hinduism—Caitanya initiated to Vaisnavism by the eighth successor of Rāmānuja.

The influence which was once wielded by Buddhism, subsequently came to belong to the Advaita Vedānta as preached by Śaṅkara. According to Advaita Vedānta, Ultimate Reality is one or rather non-dual, absolute and attributeless.¹ In other words, the Absolute is the substratum of all objects of our experience ; it appears as God (Īśvara) in its association with cosmic ignorance.² So both God and the universe are only empirically real, but ultimately of an illusory character. The mundane career of the individual self (Jivātman) comes to an end only on its attainment of the knowledge of the identity of itself with the One Reality, which means the absorption of the finite into the Absolute.

The view of the empirical world as illusory became widely current in India in the post-Śaṅkara period, and the Advaita school of Vedānta lay more and more stress on the futility of the view of the world as real. In consequence, intellectual discussions took the place of true devotion to the Supreme. The man of intellect could indeed satisfy himself by considering the pros and cons of the Advaitic view, but the man of heart found no solace in it, as he wanted a firm support for his religious faith which the Advaita doctrine of the attributeless Absolute could not provide. There was no room for love and mercy in the conception of Ultimate Reality. Man is naturally inclined to approach the *One* who responds to earnest prayers. A devotee does not find in Nirguṇa Brahman of Śaṅkara any warmth of compassion that can cheer him up in despair and distress. But the God with empirical status which Śaṅkara assigns to Him cannot satisfy the need, as He is not the highest. The love of a devotee yearns for an object which is inferior to none. The Brahman in its empirical aspect cannot arouse a sense of devotion in the heart of the true devotee. The culmination of the feeling of

an affectionate heart is everlasting fellowship with the beloved or the thrilling enjoyment experienced in the most sacred proximity with the beloved Deity, which is foreign to non-dualistic experience.

Man cannot also find any pleasure in the affairs of the world whose existence is not more real than a myth. So the soul hankering after happiness and bliss cannot find them either here or hereafter. Even things of the highest authority, e.g. the scriptures and the preceptor, must be false in a false world.³ Morality, religion and rituals must be wedded to falsehood, so that nothing would be left to allay the fear of the turmoil of the world. Even the individual must know himself to be illusory and is left with no way of escape from the universal illusion except his absorption into the attributeless Brahman which is, to all human intents and purposes, no better than the Void or Śūnyam of the Buddhists.

However logical Śāṅkara's philosophy was, it was dry and did not afford any consolation to humanity. While people were subjected to the ravages of a dry intellectualism, Rāmaṇuja came forward with the offer of a soothing outlook on the universe. It appealed not only to the heart but gave nourishment to the head also. He had his own way of interpreting the texts of the scriptures. Although he elucidated the sacred books in a way different from that of Śāṅkara, he based his own on the ancient tradition. There was a vast literature—religious and philosophical—before him, and he chalked out a line of thought which ultimately came to be known as Viśiṣṭādvaita. He refuted the Advaita doctrine of Ignorance,* arguing that it (Ignorance) is incompatible with an omniscient Being.⁴ For the Absolute which is limited by Ignorance is no Absolute in the strict sense of the term. The difficulty cannot be removed by attributing the Ignorance to the finite soul, as finitude itself is due to Ignorance. To hold that Ignorance is neither existent nor non-existent is obviously unreasonable, and still more unreasonable is the view that Ignorance of an indescribable nature is something positive. If it is positive, there is no hope for man's liberation from it.⁵

Rāmaṇuja admitted the reality not only of the individual selves but also of the external world. For him, the world was not unreal as it is a place for God's sport (*līlā*). As God is real, so is His *līlā*, and also the world which is the material setting of His *līlā*. In other words, the world being a plane for the Divine sport cannot be a mere illusion. The Deity is supreme and the inexhaustible substratum of

*In the Sanskrit expression 'avidyā' the verbal root, according to Vasistha, is vid = to be. The word thus means 'that which exists not.' According to others, it is vid = to know; and the expression would therefore mean absence of knowledge or wrong knowledge.

auspicious attributes. He is an object of our adoration. He is neither empirical, nor a mere void, but is such as can be apprehended not only on the eternal plane but on the empirical plane also.⁶ It is He who has created all that is, and enlivens all that He has created, just as an individual soul enlivens its body. The whole universe is His body, hence He is all. This gives an altogether new orientation to a thinker who conceives the Reality as qualified. While constituting the body of the Deity, the finite selves and physical things do not cease to maintain their individuality and reality. Although they are subservient to the Almighty, yet they have their own independent being. Rāmānuja further holds that the finite selves do not lose their individuality even in emancipation. If they lost it, they would not enjoy the fellowship of the Deity. Every individual is striving for bliss, and the strife has its culmination in the beatific vision of, and communion with, the Deity who is infinite Bliss, conscious of His own existence.

Rāmānuja held that the way leading to that vision and fellowship is devotion which is open to all, irrespective of the differences of caste, sex, position in society etc. All beings are His ; hence He is accessible to all.⁷ As soon as we surrender our all to Him, He embraces us and admits us to His eternal play (*līlā*), but we do not thereby lose our individuality but only get a glimpse or a direct experience of His blissful presence.⁸

All over India, most of the Hindu forms of devotion and worship have been influenced by Rāmānuja's philosophy. 'His chief aim, the reconciliation of the doctrines of the Upaniṣads, the Bhagavad-gītā, the Mahābhārata, and the Purāṇas, with his own religion and philosophy, was theological rather than philosophical.'⁹ The ācāryas coming after him—Maddhva and Nimbārka, Vallabha and Caitanya—all followed his footsteps in refuting the doctrine of *māyā* as advanced by Śaṅkara, maintained individuality of the finite self, conceived the Deity as Ultimate Reality, and regarded the devotion to Him as the highest of all human activities.

Rāmānanda, a follower of Viśiṣṭādvaita, introduced some minor changes into the old faith and started a new one to which he initiated twelve disciples. One of them was Kabīra whose poetry is well known for its mysticism which attracted even the modern poet Tagore. Mīrā whose songs have been universally appreciated in this country is said to be a disciple of Raidāsa who himself was a disciple of Rāmānanda. Gaurāṅga Mahāprabhu is usually regarded as a follower of the Maddhva cult,¹⁰ but according to

Govind-dāsa, Keśava Bhārati, eighth in succession of Rāmanuja, initiated him and gave him the name of Śrī Kṛṣṇa Caitanya by which he is universally known.¹¹

All this shows the popularity of Rāmanuja's philosophical and theological views and their hold on the Hindu mind for centuries.

References

1. न तु ब्रह्म जातिमदतो न सदादिशब्दवाच्यम् नापि गुणवद् येन गुणशब्देनोच्येत निरुणत्वात् ॥ (गीतायाम् शांकर-भाष्यम् १३.१२)
2. इदमज्ञानम् समष्टि-व्यष्ट्यभिप्रायेणैकमनेकमिति च व्यवह्रियते ।... इयं समष्टिस्तृष्टोपाधितया विशुद्ध-सत्त्व-प्रधाना ।
एतदुपहितं चैतन्यम्... ईश्वर इति च व्यपदिश्यते ।
(सदानन्दकृत वेदान्तसारः)
3. (अ) आचार्यो ज्ञानोपदेष्टा मिथ्या, शास्त्रजन्यं ज्ञानं च मिथ्या,
एतत् सर्वं मिथ्याभूतेनैव शास्त्रेणावगम्यते इति वर्णयन्ति ।
(वेदार्थ-संग्रहः पृष्ठम् १३)
(ब) तस्मादविद्यावद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि च (ब्रह्म-सूत्रे शांकर-भाष्योपोद्धातः)
4. अपि च निर्विशेष-ज्ञानमात्रं ब्रह्म तच्चाच्छादिकाऽविद्यातिरोहित-स्वस्वरूपं स्वगतनानात्वं पश्यतीत्ययमर्थो न घटते । (वेदार्थः संग्रहः पृष्ठम् ६५)
5. ब्रह्म-व्यतिरेकेनैतदभ्युपगमे पुनरविद्या न निवृत्ता स्यात् ।
(वेदार्थ-संग्रहः पृष्ठम् ८०)
6. अत्र ब्रह्म समश्नुत इति चोपासनवेलायां यो ब्रह्मानुभवस्तद्विषयमित्यर्थः
(श्रीभाष्यम् ४. २. ८)
7. (अ) देवतिर्यङ्मनुष्यस्थावरात्मना स्थितेषु जातितद्वाकारतः स्वभावतो ज्ञान-तत्त्वात्यन्तोत्कृष्टापकृष्टरूपेण वर्तमानेषु सर्वेषु भूतेषु समाश्रयणीयत्वाय समोहम्
(गीतायां रामानुजभाष्यम् ६. २६)
(ब) स ह्याश्रमैः सदोपास्यः समस्तैरेक एव च ।
इति सर्वैरात्मयाथात्म्यवेदिभिः सेव्यः पुरुषोत्तमः
(वेदार्थ-संग्रहः पृष्ठम् २६५)
8. न चोच्छिन्न-कर्म-बन्धस्यासंकुचित-ज्ञानस्य परब्रह्मैकानुभवं-स्वभावस्य तदेक-प्रियस्यानवधिकातिशयानन्दं ब्रह्मानुभवतोऽपेक्षा ।
(श्रीभाष्यम् ४।४।२२)

9. India's Past by A.A. Macdonell : Oxford 1927, page 149.
10. भगवान् कृष्णचैतन्यः सम्प्रदायरक्षणार्थं माध्वसम्प्रदायाद् दीक्षितो अभूव । अत एते माध्वमतावलंबिन इत्यभिधीयन्ते । (प्रमेय रत्नावली, पृष्ठम् १३)
11. On the third day of his sojourn at Cutwa, Chaitanya asked his companions to make preparations for his initiation as a mendicant. The most imposing part of the ceremony of initiation is the shaving of the crown lock. From the description of Govinda it appears that Chaitanaya's hair instead of consisting of a small lock, covered his whole head. Deva, the barber of Cutwa, shaved him, and Keshab Bharati, eighth in the succession of disciples from Ramanuja, the great founder of the Sri Sect of Vaishnabas, initiated him and gave him Sri Krishna Chatianya as his monastic name—a name by which he has become famous. As a householder his name was Bishwambhar. His mother used to call him Nimai.

—The Diary of Govinda Das published in the Calcutta Review No. 211, January 1898, Page 86-87.

III

The Sources of Rāmānuja's Devotional Philosophy :

Mantra—Brāhmaṇa—The Upanisads—The Rāmāyaṇa—The Mahābhārata—
The Purāṇas—The Pāñcarātra—The writings of Ālvars—The works of Ālavandāra.

The Mantra portion of the Vedas.

The Vaiṣṇava cult as propounded by Rāmānuja and other Vaiṣṇava apostles, had its origin in the R̥gveda. The sages of the hoary past used to sing beautiful songs in praise of their deities. The hymns in eulogy of Viṣṇu composed by Medhātithi Kāṇva, Dirghatamā Aucathya and Vasiṣṭha Maitrāvaruṇi are simply charming. Viṣṇu means the pervasive. The Deity who pervades the whole universe is Viṣṇu. Medhātithi versified, in gāyatrī metre, the three strides of Viṣṇu, the invincible,¹ and said that those who have true knowledge, see the Divine abode of Viṣṇu. According to Dirghatamā, Viṣṇu has created the worlds and has alone supported the whole universe.² Praised on account of His valorous deeds, He is friendly ; and His abode where His devotees live in eternal bliss is said to be extremely refulgent and a source of refinement and grace. He is lord, saviour, non-injurious and fulfiller of desires. The devotees supplicate for His good will. According to Vasiṣṭha, Viṣṇu knows all about the creation and none has reached the end of His greatness.³ He is entreated for the bestowal of his good thought with a view to the grant of plenty of horses and riches. His name is resplendent *i.e.*, familiar to all ; His devotees are firm *i.e.*, unflinching and He resides beyond the region (of Prakṛti).

The ninetieth hymn of the tenth book of the R̥gveda is the well-known sixteen-stanza hymn of Man where Viṣṇu is given the name of Puruṣa, and where the world is said to be His creation.

In the Yajurveda there are many stanzas relating to Viṣṇu which specially mention the offering of oblations to Him. In one passage He is invoked to fill His hands—both right and left—with wealth either from heaven or from earth or from the middle region

and to bestow it upon the devotees.⁴ The thirtyfirst chapter, the *Puruṣa-sūkta*, consists of 22 stanzas of which the first sixteen are almost the same as they are in the *Rgveda*. That the hymn of Man is in praise of Viṣṇu is corroborated by the fact that its last stanza mentions Śrī and Lakṣmī as Viṣṇu's consorts.⁵

The *Sāmaveda* also devotes to Viṣṇu several stanzas along with a few from the hymn of Man; and similar is the case with the *Atharva-veda* where the entire hymn of Man covering sixteen stanzas is reiterated with little variation.

The Brahṃaṇa.

It is thus clear that the beginning of the cult of Viṣṇu is already there during the mantra period. Coming down to the *Brahṃaṇa* period, we find that Viṣṇu enjoyed the foremost position in the Hindu pantheon of the age, as is clear from a passage of the *Aitareya*; ⁶ and it is in the *Black Yajurveda* that the word 'Nārāyaṇa', so popular in the later *Vaiṣṇava* literature, occurs for the first time.⁷

The Upaniṣads.

The *Kaṭha Upaniṣad* mentions Viṣṇu's abode as the highest destination of the wandering soul;⁸ and the *Vaiṣṇava* commentators are perhaps right in holding that the Brahman of the *Upaniṣadic* literature is another name for Viṣṇu.

According to the *Nārāyaṇopaniṣad*, Viṣṇu resides in the heart of every individual, and there He looks like a blue cloud encircled by lightning. The *Subalopaniṣad* says that He is the inner soul of all.⁹ There are likewise other *Vaiṣṇava Upaniṣads* which proclaim Viṣṇu's supremacy.

The Rāmāyaṇa.

The *Rāmāyaṇa* of Valmiki depicts the noble deeds of Rama who is another form of Viṣṇu.¹⁰ In fact, the epic helped very much the cause of the cult of devotion, and is considered to be an authoritative work on *Vaiṣṇavism*. It contains twentyfour thousand stanzas and it is said that the opening verse of each thousand begins with one of the 24 letters, in serial order, of the *gāyatri* mantra, which gives the book an additional sanctity and a Vedic basis.

The Mahābhārata.

In a still greater measure did the cult of Viṣṇu find support in the greater epic, the *Mahābhārata*, which is indeed an encyclopaedia of Hindu religion and philosophy. Apart from the *Gita*, the

Mahābhārata contains several other portions such as the Anu-gītā, the Viṣṇu-sahasra-nāma etc. which have popularized the Viṣṇu cult to a great extent. The section called Nārāyaṇīya in the Śāntiparva contains an exposition of the Vaiṣṇava point of view. The Gītā explicitly declares Kṛṣṇa, the charioteer and guide of Arjuna, as another form of Viṣṇu. Trembling at the vision of the 'universal form' of Śrī Kṛṣṇa, Arjuna addressed Him as Viṣṇu, and requested Him to assume the four-armed, beautiful form.¹¹

The Purāṇas

To the Paurāṇic literature goes the credit of popularizing the cult of devotion, and it would not be out of place to mention a few facts about it. The word 'Purāṇa' means 'the antique'. According to Yāska, it means 'new yore'.¹² The Atharva-veda,¹³ the Śatapatha,¹⁴ the Chāndogya,¹⁵ the Rāmāyaṇa,¹⁶ the Mahābhārata,¹⁷ the Āśvalāyana grhya-sūtra¹⁸ and the Manu-smṛti¹⁹ contain references to the word Purāṇa. It is said that Brahmā once gave the sages a lengthy discourse on the evolution and dissolution of the universe, the genealogy of the sages and kings, and the periods of Manus. Keeping that discourse in view, Vyāsa (Kṛṣṇa Dvaipāyana Vedavyāsa) composed a Purāṇa-saṃhitā containing many stories, traditions, tales and legends,²⁰ and taught it to his favourite disciple Romaharṣaṇa whose three students also wrote such saṃhitās, one each.²¹ Thus four manuals were prepared on Paurāṇic literature, which gradually grew into eighteen volumes. Being based on the one original book written by Vyāsa, all these different books are traditionally known as Vyāsa's works. Just as the Bhārata and the Mahābhārata, the enlarged editions of Vyāsa's original historical poetry entitled 'Jaya', are held to be Vyāsa's composition, all the Purāṇas are attributed to Vyāsa's authorship inasmuch as they all are a sort of enlarged editions of his original work. The traditional adage that 'the son of Satyawatī is the author of eighteen Purāṇas' is therefore true. The number of the stanzas of all the Purāṇas taken together is said approximately to be four lakhs.

Although the number of the topics discussed in the Purāṇas is said to be five,²² yet, strictly speaking, the number is greater, it being a fact that many subsidiary topics have been introduced in elucidation of the principal ones. In fact, the Purāṇas contain discourses on geography and astronomy, chantings and recitals, rivers and shrines, worship and adoration, heaven and hell, offerings and oblations, images and temples, knowledge and devotion, and so forth. Besides the principal Purāṇas, there are eighteen secondary Purāṇas also.

Scholars have also discovered some texts whose colophons are such that they need to be included in some Purāṇa or the other, though they are not actually included in the Purāṇas already known to us. The fact is that our religious literature could not be entirely saved from foreign invaders in the medieval period with the result that most of it was lost or spoilt.

The Viṣṇu-purāṇa, Padma-purāṇa, Garuda-purāṇa, Nārada-purāṇa, Varāha-purāṇa and Bhāgavata-purāṇa are supposed to be sātत्वika in character; the Brahma-purāṇa, Brahmāṇḍa-purāṇa, Brahma-vaivarta-purāṇa, Mārkaṇḍeya-purāṇa, Bhaviṣya-purāṇa and Vāmana-purāṇa are rājasa; and the Śiva-purāṇa, Liṅga-purāṇa, Skanda-purāṇa, Agni-purāṇa, Matsya-purāṇa, and Kurma-purāṇa are tāmasa. Rāmānuja has quoted in the Vedārtha-saṅgraha a few lines from the Matsya-purāṇa, saying that Brahmā proclaimed the greatness of Viṣṇu in an age dominated by sattva, that he proclaimed his own greatness in an age dominated by rajas and that he proclaimed the greatness of Agni and Śiva in an age dominated by tamas.²³ Domination of one of the properties of prakṛti thus is, as Rāmānuja argues, the cause of difference in themes of the threefold purāṇas. These different ages called kalpas, are likewise different in character. The Purāṇas taught by Brahmā in sātत्वika age are the best ones. Since Brahmā is created by the Deity, and is subject to the authority of the scriptures, he is also a Kṣetrajña or a jīva; and as such he is invested with the three properties of prakṛti.²⁴ The sātत्वika Purāṇas, specially the Bhāgavata, teach that Viṣṇu is the Supreme Being,²⁵ and that devotion to Him brings the devotee righteousness, wealth or wisdom as he desires. So nothing is difficult for a true devotee to attain. Both worldly pleasures and the bliss of emancipation may be easily attained by a lover of God. It may be noted in this connection that the only Purāṇa from which Rāmānuja has quoted in his Śrī-bhāṣya is the Viṣṇu-purāṇa.

The Pāñcarātra

The religious data contained in the scriptures, however, do not relate exclusively to Viṣṇu. They exhibit reverence for, and the supremacy of, other gods also. But there is a literature called the Pāñcarātra which seeks to establish the exclusive supremacy of Viṣṇu, and dwells upon devotion to Him alone. As the term Pāñcarātra is not widely known, it may be necessary to make a few observations on it.

The word 'pañcarātra' is pretty old and we find it mentioned for the first time in the Śatapatha Brāhmaṇa where it is stated that the Supreme Puruṣa, Nārāyaṇa, desired in ages gone by to surpass all beings and to become all, through Puruṣa-medha which was otherwise called the Pañcarātra.²⁶ The word 'Pañcarātra' was first used as an adjective of Puruṣa-medha and then came to be used as an independent word. It means a sacrifice which is to be accomplished in five successive nights and in the following order :

Agniṣṭoma, then Ukthya, then Atirātra, then Ukthya once again, and lastly Agniṣṭoma for the second time. It thus starts with, and terminates in, Agniṣṭoma. Hence it was called 'Ubhayato-jyoti'. It is also called 'Ubhayata-ukthya' inasmuch as Ukthya is to be performed twice. Ukthya however takes more time than Agniṣṭoma ; and Atirātra occupies still greater time. The duration gradually increases from the first to the third day, but gradually decreases from the fourth to the fifth day. Hence it is called 'Yava-madhyā' i. e. that which resembles a grain of barley²⁷ whose middle portion is bigger than the remaining ones. Puruṣa-medha and Pañcarātra were synonymous, and the sacrifice was performed with the chanting of the Puruṣa-sūkta.

The men to be sacrificed were praised with the chanting of the hymn in the Puruṣa-medha ; and when the brahmā-priest eulogised Puruṣa or Nārāyaṇa, a voice came from above, 'O embodied man, do not make these men stand by fire for sacrifice. In case you will, man will eat man'.²⁸ On hearing this celestial voice, the men-animals were set free,²⁹ and oblations of clarified butter were poured into fire for appeasing brahma, kṣatra, marut and tapas (representing the four castes).³⁰

It is thus clear that the Puruṣa-medha sacrifice did not dem and any killing of life. Even today the followers of the pañcarātra sect i. e. the Vaiṣṇavas abstain from destroying life in their rituals. The term 'pañcarātra' has, however, been interpreted in various other ways as shown below :

1. Pañcarātra is that in whose presence five scriptures of Sāṅkhya, Yoga, Bauddha, Ārṇata and Kāpāla lose their lustre.³¹
2. Just as night (rātri) comes to an end (pañcatva) at sunrise, similarly other scriptures come to an end at the rise of Pañcarātra.³²
3. The word 'rātra' signifies knowledge which is of five types, so that Pañcarātra is the name of the scripture which deals with five types of knowledge.³³

4. 'Rātra' means nescience and 'pacana' means destruction. Hence the scripture which destroys nescience is called Pāñcarātra.⁵⁴
5. Pāñcarātra is the scripture which admits the reality of God in five aspects : transcendence, immanence, emanation, descent and the consecrated idols.⁵⁵
6. Pāñcarātra is the scripture which teaches that on the realization of God, five nights meaning the functions of the five physical senses of the embodied soul are destroyed.⁵⁶
7. Pāñcarātra is so called because it embodies the five lectures delivered by Nārāyaṇa in five nights to Ananta, Garuda, Viṣvaksena, Brahmā and Rudra.⁵⁷
8. Pāñcarātra is that scripture which the Lord taught separately to Śāṇḍilya, Aupamanyava, Maunjyāyana, Kauśika and Bhāradvāja who are digits of His five weapons.⁵⁸

Pāñcarātra is not only of Vedic origin, but is also called the Ekāyana Veda i.e. a Veda where the Deity is said to be the only shelter for devotees.⁵⁹ The great sage śāṇḍilya learnt it from Saṅkarṣaṇa at the end of Dvāpara and the beginning of Kali, and then taught it to Sumantu, Bhṛgu, Jaimini, Aupagāyana, and Maunjyāyana.

The Pāñcarātra deals with the following subjects :—

- (a) philosophical theory,
- (b) meditation,
- (c) temple architecture and iconography, and
- (d) certain other matters peculiar to the sect.

The Mahābhārata has termed Pāñcarātra as Mahopaniṣad or the great Upaniṣad, and indicates that the Pāñcarātra literature was held in high esteem in ancient times.⁶⁰ It is said to have been taught by Nārāyaṇa Himself. Apart from the name 'Mahopaniṣad', other names e.g. śāstra, tantra, āgama, and saṃhitā are also given to Pāñcarātra. Thus we have such titles as Pāñcarātra śāstra, Pāñcarātra tantra, Pāñcarātra āgama, and Pāñcarātra saṃhitā.

Numerous books were written on this branch of Vaiṣṇava literature, and they received distinctive names after their authors. Nārada Pāñcarātra contains, for instance, a reference to seven Pāñcarātras as Brāhma, Śaiva, Kaumāra, Vasiṣṭha, Kapila, Gautamiya and Nārada.⁶¹ Agni-purāṇa mentions twentyfive such names.⁶²

The literature on Pāñcarātra increased from more to more and came to include as many as about two hundred books. But one hundred and eight Pāñcarātra saṃhitās are held to be canonical.

Like the Purāṇas, the Pāñcarātra is also divided into three sections respectively characterised as sāttvika, rājasa and tāmasa. The saṁhitās taught by the Deity are called Divine. The Sāttvata saṁhitā, the Jayākhya saṁhitā and the Pauṣkara saṁhitā are the best of the one hundred and eight books.⁴³ The Īśvara-saṁhitā, the Padma saṁhitā and the Parameśvara-saṁhitā are respectively expositions of the three above-mentioned saṁhitās which, though separately compiled, form one complete scripture. Ācārya Yamuna, Rāmānuja's grand-preceptor, proved the authoritativeness of the Pāñcarātra literature in his Āgama-prāmānya. Later on Rāmānuja attempted to do the same in his commentary to the Brahma-sūtras 2.2.41 and 42⁴⁴ where he has quoted from the Sāttvata, Pauṣkara and Parama-saṁhitās. Still later Venkaṭanātha also made an effort to prove the authority of the Pāñcarātra, in his Pāñcarātra-rakṣā.⁴⁵ The Pāñcarātra literature is, however, held to be sacred and authoritative by all the Vaiṣṇavas. Only a few of the saṁhitās have so far been published.

The Writings of Ālvārs

Love of God knows no limitations—geographical or historical. Men of devotion may be born at all places and in all times. But there was a time when southern India surpassed other parts of the country in producing outstanding men of religion and devotion. They were definitely twelve in number. But their dates and order of succession are not beyond dispute. Since they remained deeply absorbed in devotion all the time, they came to be known by the name of Ālvārs, a Tamil word suggestive of their state of love. Their Sanskrit names were 1 Saroyogī, 2 Bhūṭayogī, 3 Mahāyogī, 4 Bhaktisāra, 5 Śāthakopa, 6 Kulaśekhara, 7 Viṣṇucitta, 8 Godā, 9 Bhaktāṅghrīreṇu, 10 Munivāhana, 11 Parakāla and 12 Madhura Kavi.⁴⁶ They believed in

- (a) the temporary character of all worldly pleasures,
- (b) the permanence of bliss attained on emancipation,
- (c) the cessation of worldly miseries on the attainment of communion with the Supreme,
- (d) Self-surrender as the means to the Divine communion, and
- (e) the eligibility of all to the cult of devotion.

The collection of their works is called the Prabandham. Though it was written in Tamil language, it was held by the devotees in the same esteem as the Vedas, was considered to be a religious authority, and was a source of inspiration for devotion.

The *ālvārs* lay stress on exclusive devotion, and they were followed by *ācāryas* who admitted action and knowledge also as useful steps. Nāthamuni, the compiler of the *Prabandham* of the *ālvārs*, was the first *ācārya*. He was the son of *Iṣvaramuni*, a devotee of *Vīr-nārāyaṇapuram*. Yāmuna was the second apostle, and was called *Ālavandāra* or a king among those immersed in love of God. A profound scholar as he was, he did pioneer work in the domain of devotional philosophy. The subjects he dealt with in his *Siddhitraya* were : consciousness, the individual soul and God. He established the validity of the *Pañcarātra* literature in *Āgama-prāmānya* ; epitomised the *Gītā* in *Gītārthasaṅgraha* ; established the supremacy of *Viṣṇu* in *Mahāpuruṣa-nirṇaya*, and composed hymns in praise of the Divine couple viz. *Lakṣmī* and *Nārāyaṇa*, known as *Catuṣ-sloki* and *Stotra-ratna*.⁴⁷

A vast literature having a bearing on worship of *Viṣṇu* thus lay before Rāmānuja. He culled suitable material from all these sources at his disposal and prepared his own works of which the *Śrī-bhāṣya* is recognised on all hands as the most outstanding.

As has been indicated above, the *Sāra* or *Vedānta-sāra*, the *Dīpa* or *Vedānta-dīpa* and the *Śrī-bhāṣya* are commentaries on the *Brahma-sūtra*. But it is the *Gadya-traya*, *Nitya* or *Bhagavadārādhana-krama* and the *Vedārthasaṅgraha*, and not the *Vedānta-sāra* and the *Vedānta-dīpa* as Keith has wrongly stated in the *Encyclopaedia of Religion and Ethics*,⁴⁸ that are Rāmānuja's independent works.

The greatness of Rāmānuja really lies in the success of his effort to elucidate canonical scriptures. He was, however, not the first to do this sort of work. The theistic tradition existed even before the time of Śaṅkara, as is indicated by the stray references to it made by him.⁴⁹ But Rāmānuja, while admitting that many other scholars such as Tanka, Dramiḍa, Guha, and Kapardi had made attempts similar to his,⁵⁰ discovered that much of the earlier theistic literature was lost and some was very brief. In consequence, he felt the need of elaborate exposition of the theistic literature that still existed. There is no doubt that he worked hard to fulfil the need for which the *Vaiṣṇava* community indeed owes him a debt of gratitude.

References

1. इदं विष्णुविचक्रमे श्रेष्ठा निदधे पदम् । (ऋग्वेद १. २२. १७)
2. य उ त्रिधातु पृथिवीमुत धामेको दाधार भुवनानि विश्वा ।
(ऋग्वेद १. १५४. ४.)
3. न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप । (ऋग्वेद ७. ६६. २)
4. दिवो वा विष्ण उत वा पृथिव्याः महो वा विष्ण उरोरन्तरिक्षात् ।
उभा हि हस्ता वसुना पूणस्वा प्रयच्छ दक्षिणादोत सव्यात् । (यजुर्वेद ५. १६)
5. श्रीश्च ते लक्ष्मीश्च पत्न्या । (यजुर्वेद ३१. २२.)
6. विष्णुः परमः । (ऐतरेय ब्राह्मणम् १. १. १)
7. तत्केशवाय विद्महे, नारायणाय धीमहि । तन्नो विष्णुः प्रचोदयात् ।
(कृष्ण-यजुर्वेद, मंत्रायणी संहिता, २. ६. ८.)
8. सोध्वनः पारमान्नोति तद् विष्णोः परमं पदम् । (कठ १. ३. ६)
9. स एव सर्वं भूतान्तरात्मापहतपाप्मा दिव्यो देव एको नारायणः (सुबालोपनिषद्)
10. सीता लक्ष्मीर्भवान् विष्णुः (रामायणम् ६. ११७. १६)
11. (अ) धृतिं न विन्दामि शमं च विष्णो (गीता ११. २४)
(आ) किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमर्हं तथैव । तेनैव रूपेण
चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते । (गीता ११. ४६)
12. पुराणम् कस्मात् ? पुरा नवं भवति (निरुक्तम् ३. १६)
13. ऋचः सामानिच्छंदांसि पुराणं यजूषा सह ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रिताः (अथर्ववेद ११. ७. २४)
14. पुराणं वेदः सोयमिति किञ्चित्पुराणमाचक्षीत (शतपथ १३. ४. ३. १३)
15. इतिहास पुराणं पञ्चमं वेदानां वेदम् । (छान्दोग्योपनिषद् ११. ५. ७६)
16. एतच्छ्रुत्वा रहः सूतो राजानमिदमब्रवीत्
श्रूयतां यत्पुरावृत्तं पुराणेषु मया श्रुतम् (रामायणम्)
17. पुराणे हि कथा दिव्या आदिवंशाश्च धीमताम् (महाभारतम्)
18. ऋचो यजूंषि सामान्यथर्वाङ्गिरसो ब्राह्मणानि
कल्पान् गाथा नाराशंसीरितिहास-पुराणानीति । (आश्वलायन गृह्यसूत्रम् ३. ६)
19. आख्यानानीतिहासांश्च पुराणान्यखिलानि च (मनुस्मृतिः ३. २. ३२)
20. आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पशुद्धिभिः ।
पुराणसंहितां चक्रे पुराणार्थ-विशारदः (विष्णुपुराणम् ३. ६. १५)
21. कश्यपः संहिता-कर्ता सार्वणिः शांसपायनः
रोमहर्षणिका चान्या तिसृणां मूल-संहिता (वि० पु० ३. ६. १८)
22. सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

23. अग्नेः शिवस्य माहात्म्यं तामसेषु प्रकीर्त्यते ।
रात्रसेषु च माहात्म्यमधिकं ब्रह्माणो विदुः
सात्त्विकेषु च कल्पेषु माहात्म्यमधिकं हरेः ।
(मत्स्य पुराणम्, वेदार्थसंग्रहे धृतम्, पृष्ठ १५७)
24. केचिद्ब्रह्मकल्पाः संकीर्णाः, केचित्सत्त्वप्रायाः केचिद् रजःप्राया इति कल्पविभागं
मुक्त्वा सत्त्वरजस्तमोमयानां तत्त्वानां माहात्म्यवर्णनं च तत्तत्कल्पोक्त-पुराणेषु
सत्त्वादि गुणमयेन ब्रह्मणा क्रियते.....यो ब्रह्माणं विदधाति पूर्वं यो वै वेदाश्च
प्रहिणोति तस्मै इति श्रुतेर्ब्रह्माणोपि सृज्यत्वेन शास्त्रवद्व्यत्वेन च क्षेत्रज्ञत्वं गम्यते
(वेदार्थ-संग्रहः पृष्ठम् १५६)
25. रूपं यत्तत्प्राहु रव्यक्तमाद्यं ब्रह्म ज्योतिर्निष्ठं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं स त्वं साक्षाद् विष्णुरध्यात्मदीपः ।
(भागवतम् १०. ३. २४)
26. स एतं पुरुषमेवं पंचरात्रं यज्ञ-क्रतुमपश्यत् तमाहरत्,
तेनायजत तेनेष्ट्वात्यतिष्ठत् सर्वाणि भूतानि इदं सर्वं समभवत् ।
(शतपथ ब्राह्मणम् १३. ५. १)
27. यवमध्यः पंचरात्रो भवति (श० ब्राह्मणम् १३. ५. ६)
28. पुरुष मा सन्तिष्ठिषो यदि संस्थापयिष्यसि पुरुष एव पुरुषमस्त्यति
(श० ब्राह्मणम्)
29. पर्यग्निक्ताः पशवो बभूवु रसंज्ञप्ताः (श० ब्रा०)
30. तद्देवत्या आहुतीरजुहोत् । आज्येन जुहोति तेजो वा आज्यम् (श० ब्रा०)
31. पंचेतराणि शास्त्राणि रात्रीयन्ते महान्त्यपि ।
तत्सन्निधौ समारूपासौ तेन लोके प्रवर्तते । (पञ्च-तन्त्रम्)
32. पंचत्वमथ वा यद्वद् दाव्यमाने दिवाकरे ।
ऋच्छन्ति रात्रयस्तद्वदितराणि तदन्तिके । (पञ्चतन्त्रम्) ।
33. रात्रं च ज्ञानवचनं ज्ञानं पंचविधं स्मृतम् ।
तेनेदं पंचरात्रं च प्रवदन्ति मनीषिणः (नारद पंचरात्रम्)
34. रात्रिरज्ञानमित्युक्तं पंचेत्यज्ञाननाशकम् । (श्रीप्रश्नसंहिता)
35. तत्परव्यूहं विभव स्वभावादि निरूपणम् ।
पांचरात्राह्वयं तन्त्रं मोक्षैकफललक्षणम् । (ग्रहिवुंघ्यसंहिता)
36. अवाप्य तु परं तेजो यज्ञैः पंच रात्रयः
नश्यन्ति पंचरात्रं तत् सर्वाज्ञानविनाशनम् (विष्णुसंहिता)
37. पंचापि पृथगेकैकं दिवारात्रं जगत्प्रभुः
अध्यापयामास यतस्ततस्तन्मुनिपुंगवाः
शास्त्रं सर्वजनेर्लोके पंचरात्रमितीर्यते । (ईश्वर-संहिता)

38. पंचायुधांशाः ते पंच शांडिल्यश्चौपगायनः ।

मौज्यायनः कौशिकश्च भारद्वाजश्च योगिनः ।

39. (अ) मोक्षायनाय वै पन्था एतदन्यो न विद्यते ।

तस्मादेकायनं नाम प्रवदन्ति मनीषिणः (ईश्वर-संहिता)

(आ) यस्मिन्नेको मोक्षमार्गो वेदे प्रोक्तः सनातनः ।

मदाराधनरूपेण तस्मादेकायनं भवेत् (श्रीप्रश्नसंहिता)

References from 31 to 39 quoted from article XXV of J.R.A.S., 1911.

40. इदं महोपनिषदं चतुर्वेद-समन्वितम् ।

(श्रीभाष्ये २. २. ४२ उद्धृतं महाभारतवचनम्)

41. ब्राह्मं शैवं च कौमारं वाशिष्ठं कापिलं परम् ।

गौतमीयं नारदीयमिदं सप्तविधं स्मृतम् (नारदपंचरात्रम्)

42. व्यस्तानि मुनिभिर्लोकैः पञ्चविंशतिसंख्यया ।

ह्यशीर्षं तन्त्रमाद्यं तन्त्रं त्रैलोक्यमोहनम् ।

वैभवं पौष्करं तन्त्रं प्राज्ञादं गार्ग्यं-गालवम् ।

नारदीयं च श्रीप्रश्नं शांडिल्यं चैश्वरं तथा ।

सत्योक्तं शौनके तन्त्रं वासिष्ठं ज्ञानसागरम् ।

स्वायम्भुवं कापिलं च तार्क्ष्यं नारायणीयकम् ।

आत्रेयं नारसिंहारूपमानन्दाख्यं तथारुणम् ।

बोधायनं तथाष्टांगं विद्वदोक्तं तस्य सारतः । (अग्निपुराणम् अध्यायः ३६)

43. सात्वतं पौष्करं चैव जगत्स्य तन्त्रमुत्तमम्,

रत्नत्रयमिति ख्यातम् ।

44. श्रुतिसिद्धस्यैवाश्रितवात्सल्यनिमित्तस्वेच्छाविग्रहसंग्रह—रूपजन्मनोभिधानात्

तदभिधायिशास्त्रप्रामाण्यस्याप्रतिषेधः ।.....अतः स भगवान्—तदर्थ—

याथात्म्यावबोधपंचरात्रं शास्त्रं स्वयमेव निरममीतेति निरवद्यम् ।

(श्रीभाष्यम् २. २. ४२)

45. अतः कृत्स्नं पंचरात्रं प्रमाणम् (श्री पंचरात्ररक्षा, पृष्ठम् ४३)

46. Arranged according to Ālvāra-vaibhava by P.B. Appaṅgarācārya of Conjeevverum.

47. Rāmānuja listened to, or rather overheard, for the first time, the stanzas of this beautiful hymn recited by Mahāpūrṇa in the temple of Devarāja at Kāñci, and was so enamoured of the theme and style that he forthwith enquired of the reciter who the composer of the poem was and whether an interview with him could be granted.

48.Of special importance are only the Vedāntadīpa, the Vedāntasāra, the Vedārtha-saṅgraha, which are independent works.....

(Encyclopaedia of Religion and Ethics edited by James Hastings Vol. X, Page 572 Edinburgh, 1918).

49. अत्र केचिदनादि मत्परमिति पदं छिन्दन्ति
 बहुव्रीहिणोक्तैर्धे मनुष्यं आनर्थक्यमनिष्टम् स्यादिति ।
 अर्थविशेषं च दर्शयन्ति अहं वासुदेवाख्या पराशक्त्यस्य तन्मत्परमिति ।
 (गीतायां शंकर-भाष्यम् १३. १२)
 अहं परो यस्य तन्मत्परम् (गीतायां रामानुजभाष्यम् १३. १२)
50. यद्योदितक्रमपरिणतभक्त्येकलभ्य एव भगवद्बोधायन—टक—द्रमिड—
 मुहदेव—कपर्दि—भास्वि—प्रभृत्यविगीतशिष्ट परिगृहीत.....
 श्रुतिनिकरनिर्दिशितोयं पन्थाः । (वेदायंसंग्रहः पृष्ठम् १५४)

CHAPTER II

GENERAL SURVEY

I

Epistemology :

The sources of knowledge in different schools—Perception—Viśiṣṭādvaita realism—Dreams—Inference—Comparison and presumption included in inference—Verbal testimony—Origin of words—Reality is qualified.

About the nature of the Ultimate Reality both Śāṅkara and Rāmānuja differ greatly from each other. The former views it as unqualified ; the latter as qualified. When Rāmānuja says that Reality is qualified, he means that it has certain attributes. All the three means of knowledge, viz., perception, inference and scriptural testimony, according to him, corroborate this view. An account of Rāmānuja's view of these three means of knowledge is given below.

The Sources of knowledge in different schools.

Gotama, the founder of Nyāya philosophy admitted four means of knowledge : perception, inference, analogy and verbal testimony.¹ Kaṇāda, the founder of the Vaiśeṣika system of philosophy, as the tradition goes, admitted only two :—inference and perception. In this connection it may be observed that although his aphorism 1-1.3 clearly recognises the Vedas as a means of proof², yet the later philosophers of the Vaiśeṣika school included verbal testimony and analogy within inference as is evident from the Bhāṣya-pariccheda of Viśvanātha.³ The Sāṅkhya recognised three ways of knowing : perception, inference and scriptural testimony.⁴ Patañjali, the founder of Yoga philosophy, agreed with Sāṅkhya.⁵ The Prabhākara school of Mīmāṃsā added presumption as the fifth means of knowledge to the four of the Nyāya.⁶ The Bhāṭṭa School of Mīmāṃsā and Advaita Vedānta* added non-perception (anupalabdhi) as the sixth instrument of knowledge.⁷ The Purāṇas added two more—sambhava (inclusion of the lower within the higher, and aitiḥya (tradition), and this reached

*Vasiṣṭha, however, held perception (anubhava) to be the only means to the realization of Reality.

the total of eight.⁸ But Rāmānuja sticks to three only: perception, inference and scriptural testimony.⁹ Mādhva¹⁰ and Nimbārka¹¹ agreed with Rāmānuja. The system of Vallabha did not admit any definite number of the sources of knowledge, but laid the greatest emphasis on scriptural testimony.¹² The Acintya-bhedābheda school also believed in the three ways of knowing—perception, inference and scriptural testimony.¹³

(A) Perception

It is the ātman that cognises sound, touch, colour, taste and smell;¹⁴ it is again the ātman that thinks and discriminates.¹⁵ This is the view of the Upaniṣads; and on the authority of these scriptures Bādarāyaṇa holds the same view.¹⁶ Rāmānuja only follows suit.¹⁷ The ātman does not, however, come into direct contact with the external objects but with the mind. The mind in union with the soul has contact with the sense-organs which in turn come into contact with the external objects.¹⁸ The sense-organs are means of knowledge in so far as they thus enable the ātman to cognise. They are of two kinds—the external and the internal. Those sense-organs which lie on the surface of the body are external. The auditory organ lies in the orifice of the ear, the tactual is spread over the skin, the visual is in the eye, the taste-organ is in the tongue and the olfactory one is in the nose. The mind, owing to its peculiar internality is rightly called the inner sense (*antah karana*). All these six organs are but means of knowledge as distinguished from the knower which is the ātman itself.

According to Sāṅkhya system, cognition belongs to buddhi.¹⁹ It is in association with the buddhi that the individual soul (*puruṣa*) cognises but does so only metaphorically.²⁰ According to Nyāya, cognition is an adventitious quality of the ātman, which is due to psycho-physical contact.²¹ According to Advaita Vedānta, the ātman in its noumenal aspect is pure consciousness.²² It is in its phenomenal aspect that it becomes cognisant of objects.²³ But Rāmānuja differs by holding that cognition is an attribute of the soul.

Perception is of three kinds: God's perception, perception of the yogis and perception of ordinary persons.²⁴ The last, again, is of two kinds: determinate (*savikalpa*) and indeterminate (*nirvikalpa*). "The only difference between indeterminate perception and determinate perception lies", Dr. J.N. Sinha explains, "in the fact that the former is the perception of the first individual among a number of objects, belonging to the same class, while the latter is the perception of the second individual, third individual and so on.....In determinate perception we perceive in addition to the object possessing a structure,

and the structure itself, the character of the structure as being common to the whole class.²⁵ In the case of indeterminate perception, an object is perceived for the first time, so that what is perceived is only the peculiar arrangement of its parts (*saṁsthāna*). In the case of the determinate perception, on the other hand, the arrangement of the parts of an object is comprehended not as its peculiar attribute, but as the attribute of a class of similar objects,²⁶ 'which is called *anuvṛtti* and which really differentiates determinate perception from perception of indeterminate kind. There is, however, a difference of opinion as to the nature of *nirvikalpa pratyakṣa* as understood by Rāmānuja. According to some, by *nirvikalpa* perception Rāmānuja means 'the apprehension of a thing at the first moment of cognition', while others take his meaning to be 'the apprehension of the first instance.' However that may be, Rāmānuja holds that indeterminate perception is, really, inadequate apprehension of things, involving the knowing of only some but not all of their qualities.²⁷ He also holds that this kind of perception admits of specification²⁸, and thus differs fundamentally from the Nyāya-Vaiśeṣika school which conceives indeterminate perception as absolutely non-specific apprehension.

In place of the six kinds of contact between the sense-organs and the external objects admitted by the Nyāya and Vaiśeṣika, only two kinds are accepted in the Viśiṣṭādvaita school. They are : conjunction (*saṁyoga*) as in the case of visual perception of a lotus, and dependence on the conjunct (*saṁyuktaśrayaṇa*) as in the case of perception of colour etc. of the lotus.²⁹

But the question arises as to whether the object reaches the sense-organs, or the latter reaches the former. The answer is this. In the case of our perception of smell, taste, touch and sound, an object reaches the sense-organs. In the perception of the fragrance of a jasmine flower, for instance, the air laden with the fragrance comes in contact with the nose ; and we sense it to be fragrant. The juice of an unripe mango comes in contact with the tongue ; and we have the sour taste. Ice comes in contact with our skin and gives us the sensation of coolness. The sound produced by the blowing of a conch is conveyed by the air into our ears. The process in visual perception is however different. The eye does not wait for the object to approach it, but itself reaches it, however distant it may be. Just as the sun reaches, through its rays, the distant regions illumined by it, similarly the ocular rays reach in no time even the remotest objects.³⁰ The Nyāya also accepts this view.³¹

Viśiṣṭādvaita includes memory in perception, and, therefore, does not recognise it as an independent means of knowledge. Recog-

dition (pratyabhijñā) is also viewed to come under perception on the understanding that it is a combination of direct perception (anubhava) and recollection (smṛti). If I see Soma-datta today after a year and recognise him, I have the kind of knowledge known as the pratyabhijñā which obviously involves nothing but perception and memory. Conjecture, doubt and intuition are also included in perception.

Viśiṣṭādvaita Realism

According to Viśiṣṭādvaita, there is no knowledge which does not correspond to a real object. Even erroneous experiences are no exception to this rule. This is the view which is embodied in the doctrine of 'Satkhyāti' according to which knowledge necessarily relates to the real. What then is the nature of erroneous perception? We may mistake a distant rope for a snake, but on approaching it we find our previous knowledge to be erroneous. Now Rāmānuja holds that in the case of erroneous experience the object is real in so far as some of the attributes of a snake are existent in the rope; but they being only a few of the attributes of a snake, we cannot call the object snake. That is why our knowledge of a rope as a snake is erroneous. It is not erroneous in the sense that it does not correspond to a really existing object.³² Further, the rope and the snake do contain in common a certain measure of the five elements so that the former exists partially in the latter and vice versa. When an object possesses some aspect (eka-deśa) of another object, they are said to be similar to each other.³³ According to the doctrine of quintuplication (pañcīkaraṇa), one element contains, in some degree, portions of other elements. Earth for example is constituted by the earth element, but it contains in addition, water, air etc. On the basis of the view, the Viśiṣṭādvaita holds that any one thing has the qualities of all other things. So things are, in a sense, similar to one another. The similarity in some cases is so vivid as to produce confusion. This explains our erroneous perception of silver in a nacre. The silver-portion is, however, so meagre in the nacre that we do not use nacre as silver. When the nacreous qualities are perceived in profusion in a nacre, our error disappears.

On dreams

Bādarāyaṇa's statement that a dream is māyā³⁴ has been differently interpreted by Śāṅkara and Rāmānuja. For Śāṅkara, māyā is unreal from the absolute viewpoint; and dream is equally so.³⁵ He holds that Brahman, the basis of all phenomenal appearance, is alone real, because it does not change; whereas the appearances being of a

changing and evanescent nature, are false. *Being* is absolutely real, whereas *becoming* is only relatively so. Whatever is subject to time, place and causation is said to possess relative existence. A dream vanishes when a person wakes up ; hence its reality is relative. Even the world consisting of particular things vanishes before a man on whom true knowledge has dawned. The reality of empirical world cannot, therefore, be regarded as absolute when compared with that of Brahman. The absolute being is called real and relative illusory by the followers of Advaita. Dreams are thus unreal, according to Śaṅkara. The author of the *Yoga-Vāsiṣṭha* had already declared the dream phenomena to be unreal. "The waking man" as Dr. B.L. Ātreya has explained, "considers the dream experiences unreal and visionary, while to the subject of the dream its own world is really real, and the waking experience is regarded as unreal and non-existent."³⁶

According to Viśiṣṭādvaita, on the other hand, the world is not a mere appearance : but definitely real. Things such as the sun and the moon, the oceans and the mountains do not cease to exist for us even when we attain true knowledge. On the contrary, a man of true knowledge sees in every thing the grandeur (*vibhūti*) of God.³⁷ Rāmānuja thus holds that the world of experience is real. According to him, the phenomena of dream are very astonishing (*māyā*). The dreamer experiences objects that are not experienced by others in common with him. Bādarāyaṇa calls a dream *māyā*, because its nature is partially manifest. Only God, the Supreme Person, can project such strange objects.³⁸ An individual soul also can work such a miracle at will when it attains emancipation, though its creativity is in a state of suspense when it is in a state of bondage. According to Rāmānuja, in the dream state the dreamer is made by God to enjoy pleasure or suffer pain, as the case may be, as a consequence of his minor actions.³⁹ Dreams are also believed by Rāmānuja to indicate the good or the bad future of the dreamer. In this respect the dreamer has no control of his own over his dreams.

While the author of the *Yoga-Vāsiṣṭha* regards wish-fulfilment as the cause of dreams, Rāmānuja holds that the cause is the will of God. The dream objects are thus real for him, because they are created by God. Rāmānuja's view that God is the creator of dreams is akin to the doctrine of imported dreams. The others are 'reproductive' (*anubhūta*), 'conative' (*Prārthita*), 'creative' (*Kalpita*), 'physiological' (*doṣaja*) and 'congenital' (*Bhāvaja*).⁴⁰

All cognition is thus real. The ācārya has set forth his views on this point in details, but has not refuted the views of others. The views opposed to Rāmānuja's are chiefly these :—

- (a) Ātma-Khyāti of the Yogācāras,*
- (b) Asat-Khyāti of the Mādhyamikas,
- (c) Akhyāti of the Mimāṃsakas,
- (d) Anyathā-Khyāti of the Naiyāyikas, and
- (e) Anirvācanīya-Khyāti of Advaita of Śāṅkara.⁴¹

Professor J.N. Sinha has enumerated and explained five more views in his book 'Indian Psychology'. They are :—Alaukika-Khyāti, Sadasatkhyāti, viveka-Khyāti, Prasiddhārtha-Khyāti, and Sat-Khyāti. It is needless to say that the last view in this group is advocated by Rāmānuja.⁴²

(B) Inference

The second source of knowledge is inference. Its basis is perceptual knowledge. As perception judges its objects as qualified, so does inference. Rāmānuja distinguishes two kinds of his inference : (a) inference from the observation of particular cases i.e., inductive, and (b) inference resting on general truths i.e., deductive.⁴³ Inference is again twofold : (a) inference for one's own sake and (b) inference for the sake of others.⁴⁴

Knowing the concomitance of fire and smoke, Devadatta goes to a mountain. There he sees a cloud of smoke rising from the peak, and recollects the relation of smoke and fire. Observing smoke on the peak, he infers that it contains fire. This is an instance of inference for oneself. The inference for others consists of five premises viz. (a) proposition (pratijñā), (b) reason (hetu), (c) example (udāharaṇa), (d) application (upanaya) and (e) conclusion (nigamana). The Viśiṣṭādvaita does not, however, attach much importance to the number of premises in a syllogism.⁴⁵

Reason plays an important part in syllogism. If it is not valid, the inference will be unsound. The conclusion that there is fire in the mountain drawn from the existence of a cloud of dust therein will be wrong. False reason appearing in the guise of a true reason is a fallacy (hetvābhāsa). It is of five kinds :

1. Unproved (asiddha as in 'The lotus of the sky is fragrant because it is a lotus such as the lotus of a lake'.

*Vasiṣṭha also advocated Ātma-Khyāti

2. Contradictory (*viruddha*) as in 'Matter is eternal, because it is fashioned like time'.
3. Inconclusive (*Anaikāntika*) as in 'Sound is eternal, because it is knowable like time.'
4. Futile (*Kalatyayāpadiṣṭa*) as in 'Fire is cold, because it is a substance like water.'
5. One that has a stronger argument on the other side (*prakaraṇasama*) as in 'God is non-eternal, because He is devoid of eternal qualities.'

Comparison

The followers of Gotama admit comparison (*upamāna*) as a distinct source of right knowledge.⁴⁶ Knowledge by comparison is the knowledge of a thing through its similarity to another thing previously known. Recollecting that a *bos gaevaeus* (*gavaya*) is like a cow, a man concludes that the cow-like animal which he is seeing in a forest is a *bos gaevaeus*. This is an instance of knowledge through comparison. But Viśiṣṭādvaita does not admit it as a separate source of knowledge. It may be included, says Srinivāsadaśa, either in perception or in inference or in verbal testimony. It may be included in perception because it involves recollection. Since comparison requires a sort of concomitance, it may be included in inference. Its inclusion in verbal testimony is also admissible on the ground that recollection may be due to instruction by somebody else.⁴⁷

Presumption

Presumption is held to be an independent means of knowledge by the schools of Mīmāṃsā and Advaita Vedānta. It consists in the deduction of one thing from the declaration of another. If Devadatta is found fat despite his taking no food during the day, it should be presumed that he eats at night. But the Viśiṣṭādvaita Vedānta does not regard presumption as a separate means of knowledge, but, like Gotama, includes it in inference.⁴⁸

It should be added here that according to the Viśiṣṭādvaita school, the object of inference is not unqualified but qualified. The reason is that inference is based on memory which in its turn is based on perception, the object of which according to this school, cannot but be qualified (*saviśeṣa*).

(C) Verbal Testimony

The third means of knowledge is *Śabda* (word) which is either sacred or secular. The Vedas, according to the orthodox opinion

which Rāmānuja shares, are not books of human authorship. God gives the Vedas to Brahmā in the beginning of each Kalpa.⁶⁰ The Vedas are divided into two sections. One of these deals with the sacrificial rites and rituals : the other with the nature of the Lord.⁶⁰

The contents of the Vedas are threefold—hymns (*mantra*), explanations (*arthavāda*) and injunctions (*vidhi*). A hymn suggests the work to be done. The value of *arthavāda* lies in either commending the desirable or condemning the forbidden. In other words, it is prompting and dissuading respectively for commission and omission of a particular act. An injunction consists in directing a person to do what is beneficial to the individual or society.⁶¹

The Vedic statements are all authoritative and reliable. There are other traditional scriptures and they are also to be depended upon. The *Purāṇa* and the *Itihāsa* are also acceptable.⁶² Similarly the *Āgamas* also are held in high esteem in the *Viśiṣṭādvaita* school. In the *Śrī-bhāṣya*, Rāmānuja has argued at length the authoritative-ness of *Pāñcarātra* scripture.⁶³

Śrinivāsadaśa holds that even the secular word is a means of right knowledge, provided that it has the merit of expectancy, compatibility and juxtaposition.

One particular word cannot convey its sense in the absence of other words required to complete an idea. The word 'lotus' cannot give us the idea of a complete and concrete situation. We expect to know more about it. The meaning is complete when we hear some such thing as 'I see a lotus in the pool.' Hence the importance of the element of expectancy in a statement.

Similarly all words should be consistently used. A sentence devoid of consistency cannot be a means of right knowledge. 'Fire burns hay' is an instance of compatibility, whereas 'water burns the fuel' is not.

The third quality for a secular statement is juxtaposition. The words are to be uttered one after the other till the sentence is complete. If the proposition 'Bring me a ring' is divided into three parts, and each part is uttered after every half an hour, it conveys no meaning, and so cannot be regarded as a verbal testimony. Isolated words do not convey sense. They are therefore not helpful.

The *Nyāya-vaiśeṣika* school also regards these three qualities as essential to a secular word's serving as a source of right knowledge.

In this attempt to establish that the object of knowledge derived from verbal testimony is also qualified, Rāmānuja resorts to grammar and the theory of the origin of words.⁵⁴ He seems to follow Śakaṭāyana and Yāska who hold that words originate from verbal roots.⁵⁵ He then argues that every word is derived from the definite union of a root and an affix. Every suffix gives some specific character to the verb to which it is added. The suffix 'ṭr' for instance, gives a particular shade of meaning to the verb 'Kr', and as a result we have the word 'Kartṛ' meaning a doer. This is true of all affixes added to verbal roots. The suffix 'man' in Brahman must, according to Rāmānuja, add some character to the root 'Bṛhi', and the word 'Brahman', the product of the union of the two, must necessarily stand for a qualified object. Hence according to verbal testimony too, the object of knowledge is qualified (*saviśeṣa*).

But some words originate from onomatopoeia, others from the union of two or more words or particles ; still others are the results of haplology. Even the ancient philologist Gārgya whom Yāska, the author of the Nirukta, summarily dismisses, suggests that a word should not necessarily be derived from a verbal root.⁵⁶ Yāska, Śakaṭāyana and Pāṇini seem, however, to lay special emphasis on action. In consequence, they hold that even substantives are based on verbs signifying action. Rāmānuja is in agreement with them.

Rāmānuja makes special use of verbal testimony in proving the existence of God. How can we know with our cogent logic a thing which transcends the sense-organs ? The syllogistic arguments do not carry us further. The ācārya has, therefore, laid stress on verbal testimony. Like Śaṅkara, Rāmānuja has understood *pratyakṣa* and *anumāna* of the *Brahma-sūtra* as *śruti* and *smṛti* respectively ;⁵⁷ and in this respect both differ from the *Naiyāyikas* who understand the two terms as respectively signifying perception and inference.⁵⁸

Rāmānuja says that arguments are ineffectual inasmuch as they may be refuted by counter-arguments. Human arguments, he opines, are production of human intellect ; and the arguments advanced by a person are liable to be refuted by another person.⁵⁹ Rāmānuja therefore adheres to the scriptural testimony in matters of a transcendental nature. The arguments put forth to support the scriptural findings are, however, to be respected ; and the ācārya has cited *Manu* in corroboration of the view.⁶⁰

It has already been seen how Rāmānuja has employed perception and inference to prove the determinate nature of the object of

knowledge. It remains to see how he employs the third source of knowledge i.e., the scriptural testimony, to prove the same. It may just be noted that, according to Rāmānuja, the scriptural testimony is the only infallible proof with regard to the nature of ultimate Reality. The scriptures tell us the truth,⁶¹ he says and adds that they are more affectionate even than thousands of parents.⁶² They teach us that ultimate Reality is qualified. The Chāndogya, for example, declares that It is existent (Sat)⁶³; the Bṛhadāraṇyaka states that It is bliss (ānanda) and consciousness (jñāna)⁶⁴; and the Taittiriya mentions that It is infinite (ananta).⁶⁵ If Reality were unqualified, as Śaṅkara holds, how then could It be thus predicated? A predicate qualifies and characterises the subject. The scriptures ascribe to Reality names such as Brahman, Bhūman; and the very naming presupposes characterisation. The word 'Brahman' suggests that It is great and It nurtures the creation.⁶⁶ Reality is thus qualified. The denial of sattava, rajas and tamas to Reality is not a denial of Its essential qualities such as truth, consciousness, bliss and infinitude.

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 (ब) तद्धि द्विविधम् इन्द्रियसम्भवं योगसम्भवं च ।
 इन्द्रियसम्भवं च बाह्यसम्भवमान्तर-सम्भवं चेति द्विविधम् ।
 (श्रीभाष्यम् १. १. ३)
 (स) न च परस्यात्मनः करणायत्तं द्रष्टृत्वादिकम्...अपितु स्वत एव ।
 (श्रीभाष्यम् १. २. १६)
 25. Indian Psychology : Perception by J. N. Sinha, page 53.
 26. तस्मान्नित्यविकल्पकेपि संस्थानमेव वस्तु इत्यमिति प्रतीयते ।
 द्वितीयादि-प्रत्ययेषु तस्यैव संस्थानविशेषस्यानेक-वस्तुनिष्ठतामात्रं प्रतीयते ।
 (यतीन्द्रमतदीपिकायां प्रकाशटीका १)
 27. निर्विकल्पं नाम केनचित् विशेषेण वियुक्तस्य ग्रहणं न सर्वविशेषरहितस्य
 (श्रीभाष्यम् १. १. १.)
 28. (अ) निर्विकल्पमपि सविशेषविषयमेव सविकल्पके स्वस्मिन्ननुभूतपदार्थ-विशिष्ट-
 प्रतिसन्धान-हेतुत्वात् । (श्रीभाष्यम् १. १. १.)

28. (ब) निर्विकल्प-प्रत्यक्षेऽपि सविशेषमेव वस्तु प्रतीयतेऽन्यथा सविकल्पके सोऽयमिति पूर्वविगत-प्रकारविशिष्ट-प्रत्ययानुपपत्तेः (वेदार्थसंग्रहः, पृष्ठम् ४६)
29. तत्र वृद्धा विदामासुः संयोगं संनिकर्षणम् ।
संयुक्ताश्रयणं चेति यथासम्भवमूह्यताम् । (तत्त्वरत्नाकरः यतीन्द्रमतदीपिका-टीकायामुद्धृतः)
30. सूर्योदये सकलदिग्ब्यापिन्याः प्रभाया इवेन्द्रियवृत्तेरपितादृश-वेगातिशयांगीकारेणा-दोषात् । (यतीन्द्रमतदीपिकायां प्रकाशटीका)
31. तत्र यद्यपि रज्ज्वां सर्पांशानां विद्यमानत्वेन विषयस्य सत्यत्वं तथापि तदंशाना-मल्पत्वेन तदार्थं सर्प इति व्यवहारो न भवति अतएव तस्य भ्रमत्वं न तु विषया-सत्यत्वम् । (यतीन्द्र-मतदीपिकायां प्रकाश-टीका)
32. दृष्टो हि लाघवातिशयेन तेजसो वेगातिशयो यदुदयाचलचूडावलम्बिन्येव मयूरमा-लिनि भुवनोदरेष्वालोकः प्रसरीसरीति । तद्वन्नयनोन्मीलनानन्तरं नयनरश्मयः सूर्यमण्डलं प्राप्यैव प्रकाशयन्ति (तर्कभाषा-प्रकाशिका)
33. तदेव सदृशं तस्य यत् तद्-द्रव्यैक-देशभाक् । (प्रकाशटीका)
34. मायामात्रं तु कात्स्न्येनानभिष्यक्तस्वरूपत्वात् । (ब्रह्मसूत्रम् ३. २. ३)
35. नैतदस्ति यदुक्तं संख्ये सृष्टिः पारमार्थिकीति ।
मायैव संख्ये सृष्टिर्न परमार्थगन्धोऽप्यस्ति । (ब्रह्मसूत्रे शांकरभाष्यम् ३. २. ३)
36. Yoga-Vāsistha and Its Philosophy, page 56,
37. अकर्म-प्रतिहतज्ञानो मुक्तोधिकारि-लोकान् ब्रह्मविभूतिभूताननुभूय यथाकामं तृप्यति ।
(श्रीभाष्यम् ४. ४. १८)
38. मायाशब्दो ह्याश्चर्यवाची.....एवंविधाश्चर्यरूपा सृष्टिः सत्यसंकल्पस्य परम-पुरुषस्यैवोपपद्यते न जीवस्य ।
(श्रीभाष्यम् ३. २. ३.)
39. अतो जीवानामरूपाल्प-कर्मानुगुण-फलानुभवार्थं तावन्मात्रकालावसानांस्तदेकानु-भाव्यानर्थानुत्पादयति ।
(श्रीभाष्यम् ३. २. ५.)
40. Dreams Mainly From Hindu Point of View by R. Bharadwaj
(Proceedings of the Indian Philosophical Congress 1937, pages 261—269).
41. (अ) ह्यात्यन्तराणां दूषणानि तैस्तैर्वादिभिरेव प्रपञ्चितानीति न तत्र यत्नः क्रियते ।
(श्रीभाष्यम् १. १. १)
- (ब) आत्मख्यातिरसत्ख्यातिरख्यातिः ख्यातिरन्यथा ।
तथानिवृचनख्यातिरित्येतत् ख्यातिपञ्चकम् ॥
योगाचारा माध्यमिकास्तथा भीमांसका अपि ।
नैयायिका मायिनश्च प्रायः ख्यातीः क्रमाज्जगुः ॥
(प्रकाश-टीकायामुद्धृतं पञ्चद्वयम्)
42. अतः सर्वं विज्ञानजातं यथार्थम् ।
43. नाप्यनुमानं विशेषतो दृष्टं सामान्यतोदृष्टं वा (श्रीभाष्यम् १. १. ३.)
44. तदेतदनुमानं स्वार्थं परार्थं चेति द्विधा विभज्य केचिदाहुः (यतीन्द्रमत०)

45. मृदु-मध्यम-कठोर-धियां विस्तरसंग्रहाभ्यां व्यवहार-उपपद्यत इत्यनियम एव ।
(यतीन्द्रमत-दीपिका)
46. प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम् । (न्यायसूत्रम् १. १. ६.)
47. स्मरणरूपत्वात्तस्य प्रत्यक्षेन्तर्भावः । व्याप्तिग्रहणापेक्षत्वादनुमानेन्तर्भावः ।
वाक्यत्रन्यत्वाच्छब्दे चान्तर्भावः (यतीन्द्रमतदीपिका)
48. अनुमानेर्थापत्तिः सम्भवात् (न्यायसूत्रम् २. १. २.)
49. यो वै वेदाश्च प्रहिणोति तस्मै (श्वेताश्वतर०)
50. आराधनकर्मप्रतिपादकं पूर्वकाण्डम् । आराध्यप्रतिपादकमुत्तरकाण्डम् ।
(यतीन्द्रमत-दीपिका)
51. विधिविधायकः । (न्यायसूत्रम् २. १. ६४)
52. इतिहासपुराणयोर्वेदोपबृंहणयोश्चायमर्थ उच्यते । (वेदार्थसंग्रहः, पृष्ठम् २४२)
53. कथमेवं ब्रूवाणो वादरायणो वेदविदग्रेसरो वेदान्तवेद्य-परब्रह्मभूत-वासु-
देवोपासनाचंनानादि-प्रतिपादनपरस्य सात्त्वत-शास्त्रस्य अप्रामाण्यं वयात् ।
(श्रीभाष्यम् २. २. ४२)
54. (घ) अर्थभेद-तत्संगविशेष - बोधनकृत - पदवाक्यस्वरूपता - लब्धप्रमाणभावस्य
शब्दस्य निविशेष-वस्तु-बोधनाऽसामर्थ्यात् न निविशेष-वस्तुनि
शब्दः प्रमाणम् । (वेदार्थसंग्रहः पृष्ठम् ४६)
- (ब) प्रकृति-प्रत्ययरूपेण पदस्यैवानेक-विशेष-गर्भितत्वात् (पूर्वोक्तम्)
55. तत्र नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च । (निरुक्तम् १. ४.)
56. न सर्वाणीति गान्ध्याः (पूर्वोक्तम्)
57. (अ) अपि संराधने प्रत्यक्षानुमानाभ्याम् (ब्रह्मसूत्रम्)
(ब) कथं पुनरवगम्यते संराधनकाले पश्यन्तीति ? प्रत्यक्षानुमानाभ्यां श्रुति-
स्मृतिभ्यामित्यर्थः । (शांकरभाष्यम् ३. २. २४)
- (स) अपि च संराधने सम्यक् प्रीणने भक्तिरूपापन्ने निदिध्यासन एवास्य
साक्षात्कारो नान्यत्रेति श्रुतिस्मृतिभ्यामवगम्यते (श्रीभाष्यम् ३. २. २३)
58. (अ) दर्शयतश्चैवं प्रत्यक्षानुमाने (ब्रह्मसूत्रम् ४. ४. २१)
- (ब) विद्वत्प्रत्यक्षात्कारणाभाव-लिगाच्च । ब्रह्मवैवर्ते च न ह्यासो न च
बुद्धिर्वा मुक्तानां विद्यते क्वचित् विद्वत्प्रत्यक्षसिद्धत्वात् कारणाभाव-
तोऽनुमा । (मध्वभाष्यम्) निखिलजगन्निधयमनरूपो व्यापारः परमपुरुषा-
साधारण इति दर्शयतः श्रुतिस्मृती । (श्रीभाष्यम् ४. ४. २०)
59. पुरुषबुद्धि-मूलतर्कैकावलम्बनस्य तथैव देशान्तरकालान्तरेषु त्वदधिकतमतर्क-
कुशल - पुरुषोत्तरे क्षित-तर्क - दूष्यत्वसम्भावनाया तर्कप्रतिष्ठानदोषादननिर्मुक्तो
दुर्निवारः (श्रीभाष्यम्)
60. (अ) अतीन्द्रियेयं शास्त्रमेव प्रमाणम् (श्रीभाष्यम्)
(ब) अपार्थं धर्मोपदेशं च वेद-शास्त्राविरोधिना यस्तर्कणानुसंधत्ते स धर्मं वेद
नेतरः । (मनुः १३/१०६)

61. यथाभूतवादि हि शास्त्रम् ।
62. मातापितृसहस्रेभ्योपि वत्सलतरं शास्त्रम् ।
63. सदेव सोम्येदमग्र आसीत् (छान्दोग्य ६. २. १)
64. विज्ञानमानन्दं ब्रह्म । (बृहदारण्यक ३. ६. ३४)
65. सत्यं ज्ञानमनन्तं ब्रह्म (तैत्तिरीय २. १. १)
66. बृहत्वाद् बृहण्त्वाच्च यद् रूपं ब्रह्मसंज्ञितम् ।
तस्मै नमस्ते सर्वात्मन् योगिविन्त्याविकारिणे ॥ (विष्णुपुराणम् १. १२. ५५)

II

Cosmology

God, the efficient and the material cause—Evolutionary change in God's modes—The process of evolution—Sense organs—Evolution of gross elements—The process of quintuplication—Rāmānuja's rejection of the atomic theory—Advaita and Viśiṣṭādvaita—Sāṅkhya and Viśiṣṭādvaita—The 'why' of creation.

The question as to whence this universe came into being was under discussion even in the age of the R̥gveda. How beautiful Viśvakarmā Bhauvana's interrogation is—"Where did the creator sit down to forge the creation and with what implements? Which was that forest and which was that tree of which the Deity made this world?"¹ The problem of the origin of this world seemed to be so intricate and insoluble at times that once Prajāpati, the author of the famous Nāsadiya-sūkta was compelled to own his defeat when he said, "Who can know the origin of this world, who can say? It is also doubtful whether the very Supervisor of this world in the highest heaven knows it or not."²

The sages postulated a creator of the world. Many passages bearing on the theme can be cited from the scriptures.³ God is referred to as creator in the Gāyatrī text which is held to be the essence of the Vedas.⁴ The Śvetāśvatra Upaniṣad says the same thing.⁵ The creator is termed as Puruṣa, Skambha, Brahman and so on. The Yajurveda says that this universe is the creation of Puruṣa.⁶ Atharva-veda says that Skambha has propped up the heaven and the earth, the intermediate space and the directions; and that He is pervading the creation.⁷ The Taittirīya Upaniṣad says that Brahman is that from which this universe comes out, wherein it stays and to which it goes back.⁸

The popular term for the creator is Īśvara (God). The followers of the Nyāya school hold that God is the efficient cause of the world and the atoms the material cause. Orthodox Sāṅkhya does not admit the existence of God and explains the problem of creation in terms of the natural evolution of Prakṛti (matter). Advaita Vedānta

holds that Brahman is non-differentiated being and explains creation with reference to the doctrine of super-imposition and illusion.

According to Rāmānuja, God is both the efficient and the material cause of the world. Both conscious souls and unconscious matter qualify Him. It is in matter supervised by God that the process of evolution and dissolution takes place.⁹ The souls and matter are modes (prakāra) of God who is Prakārin. The changes take place in God as prakāra, whereas God as prakārin remains changeless.¹⁰ In the case of the individual souls also the change does not relate to its essence but only means either contraction or expansion of consciousness.¹¹ It is thus that Rāmānuja holds God to be both the efficient and the material cause of the creation.¹²

The view of God as the material cause of the universe, one might object, amounts to holding that the evolutionary change of matter is a change in the essence (svarūpa-pariṇāma) of God. This objection Rāmānuja meets with reference to his view that the evolutionary change takes place only in the mode of God, but not in God Himself. While elucidating the relation between the prakāra and the prakārin, the ācārya has conveniently used the terms of śarīra (body) and śarīrin (soul). He then argues that God may be both the efficient and material cause of the world just as a person (śarīrin) is both the efficient and the material cause of the nails and hair growing in him.¹³

God, according to Rāmānuja, unites within Himself the animate and the inanimate beings. All beings from Brahmā to a tuft of grass owe their existence to His will. It is under His guidance and supervision that inanimate matter starts, in the beginning of a kalpa, to project this cosmos. It is by His will that the universe revolves. God's will is not, however, the will of a despot, but functions in accordance with the past deeds of the embodied souls.

God wills to be many, so that it is at His will that prakṛti begins to evolve. The primeval stage of matter is technically called 'avyakta' or unmanifest. Of the avyakta is born the 'mahat-tattva.' The 'mahat-tattva' produces 'ahankāra' which is threefold—the sāttvika, rājasa and tāmasa. They are called Vaikārika, Taijasa and Bhūtādi respectively. Eleven organs emerge from the sāttvika aspect. They are ear, skin, eyes, tongue (as an organ of taste), nose, tongue (as an organ of speech), hands, feet, anus, the generative organ and mind. The first five are the organs of knowledge, because they enable the soul to know things. The next five are the organs

of action, because it is by means of them that the soul performs actions. The eleventh is the inner sense (manas or mind).

Rāmānuja admitted only five kinds of cognitive organs, but Śrīnivāsadāsa, a later scholar of Rāmānuja school, added mind to this list and thus admitted six kinds of them.¹⁴ When an individual soul departs, Rāmānuja says, it is accompanied by the mind and the five sense-organs. But he did not subscribe to the view that the conative organs too accompany the departing soul. In this Rāmānuja stands upon the authority of the Gītā which clearly states that the departing soul is accompanied by six organs only.¹⁵ But Śrīnivāsadāsa held that all the eleven organs accompany the soul at its departure from one body to another.¹⁶ Vāsudeva Śāstrī, a commentator on Yatindra-mata-dīpikā, has tried to interpret Rāmānuja in the light of Śrīnivāsadāsa's view by stating that the action-organs, like the sense organs, accompany the soul at demise.¹⁷ The Gītā is indeed in favour of the view that only the six sense-organs accompany the soul when it leaves one body for another, a view which Rāmānuja endorses. But the Brhadāranyaka speaks of the departing soul's being accompanied by eleven organs.¹⁸ As regards the number of the organs in a living being, Rāmānuja also mentions it to be eleven.¹⁹ There is a topic in the Brahmasūtra on the number of the organs, and both Śāṅkara and Rāmānuja are at one in interpreting it by holding that the organs are eleven and that they are subtle.²⁰

Mind is the eleventh organ. It receives different names according as its functions. It is called 'buddhi' when it decides, 'ahankāra' when it misconceives, and 'citta' when it thinks.²¹ Both Śāṅkara and Rāmānuja agreed on this point.²² Mind is auxiliary to knowledge. A soul knows an object with the help of mind. All the synonyms as well as the different phases of cognition are, therefore, used to denote mind metaphorically or in a secondary sense. The Veda says that mind is knowledge (pra-jñāna), cognition (cetas), and substratum (dhṛti); and adds that it is the internal, immortal light.²³ It is said to be located in the heart,²⁴ and is regarded as very speedy or rather the speediest of all things.²⁵ It is also pointed out that nothing can be done without its assistance.²⁶ It is difficult to put it under restraint, and it impels people to action through its manifold active phases, just as an adept coach sets in motion the horses through the reins held by him.²⁷

The Process of Evolution of the Gross Elements.

The tāmasa ahankāra produces the tanmātra of sound from which comes ether. Ether produces the tanmātra of touch whence

comes air. Air produces the tanmātra of colour which in its turn produces light. Light produces the tanmātra of taste from which emerges water. Water produces the tanmātra of smell which gives rise to earth.²⁸ This process of evolution is different from that admitted by Sāṅkhya in this that according to the latter the tāmasa ahāṅkāra produces the five tanmātrās which in their turn produce respectively the five elements.²⁹

Triplication is the work of Para Brahman.

Triplication (trivṛtkarṇa) of the elements is not the work of Brahmā, says Rāmānuja. Brahmā is himself born of the cosmic egg which is a conglomeration of triplicated matter. The triplication is, therefore, the work of Para Brahman.³⁰ The Yoga-Vāsiṣṭha equates Brahmā with cosmic mind 'which has imagined the world idea'. 'The Brahmā creates the world through his imaginative activity with the freedom and skill of an artist.'³¹ But, according to Rāmānuja, the cosmic egg is produced by God (Para Brahma) through the triplication of the elements which he brought into existence beforehand. Earth, water and light are unable to produce anything before triplication. It is only after the elements are mixed that they can produce anything. This intermixture is suggestive of quintuplication also,³² according to Yatindramatadipikā.³³

The process of Quintuplication.

Veṅkaṭanātha says that having evolved the five elements, God divided each into two parts. He keeps one part intact and divides the other into four. The four sub-divisions of one element are then mixed with one each of the major divisions of the other elements. All the five elements thus intermixed are called quintuplicated (pañcīkṛta).³⁴ The following tables will make the process clear :—

FIRST STEP

Elements in their entirety.



SECOND STEP

Elements divided into equal halves



Third Step

One half of each element is kept aside, whereas the second half is sub-divided into four parts.

*Fourth and the final Step*

Four smaller parts of each element are mixed with the greater part of the other four elements. For instance, the first smaller part of ether will go to the greater part of air; the second smaller part will go to the greater part of light; the third smaller part will go to the greater part of water; and the fourth smaller part will go to the greater part of ether. After ether has been divided, air will be divided in the same way. Then the turn of light will come; then that of air; and lastly that of earth. Thus the scheme of quintuplication would be complete.

The universe is made up of quintuplicated elements. But then it may be asked: why do we call water water and light light, when they contain certain percentage of other elements also? The reply is this. In each conglomerated element one particular element predominates; hence a particular name is given to each.³⁵

Colour in Ether

According to Viśiṣṭādvaita, colour exists in ether too inasmuch as the process of quintuplication puts the element of light into it. The appearance of blue colour in the sky is thus explained.³⁶

Direction not a separate category

Unlike the followers of Nyāya and Vaiśeṣika, the Viśiṣṭādvaita does not admit Direction (Dik) as a separate category. The latter explains the existence of Dik with reference to ether by stating that it is caused by the movement of the sun.³⁷

Rāmānuja's Rejection of the Atomic Theory

Rāmānuja is opposed to the atomic theory. Gotama and Kaṇāda seem to be silent on the question of the nature of the creation and dissolution of the universe, but later writers belonging to their schools have dealt with this question. They believe in God as the creator of the universe. It is the will of God that sets the atoms on functioning in the beginning. Combination of two atoms results in a diad. Three diads are formed into a 'trasareṇu', and four such trasareṇus are formed into a caturanuka, and their further combination results in grosser things of innumerable variety. But Rāmānuja

states that the view of Kaṇāda must be rejected by those who aim at the highest bliss. He says—just as Śaṅkara had done before—that the followers of the Vedic tradition have not accepted the atomic theory of creation.³⁸

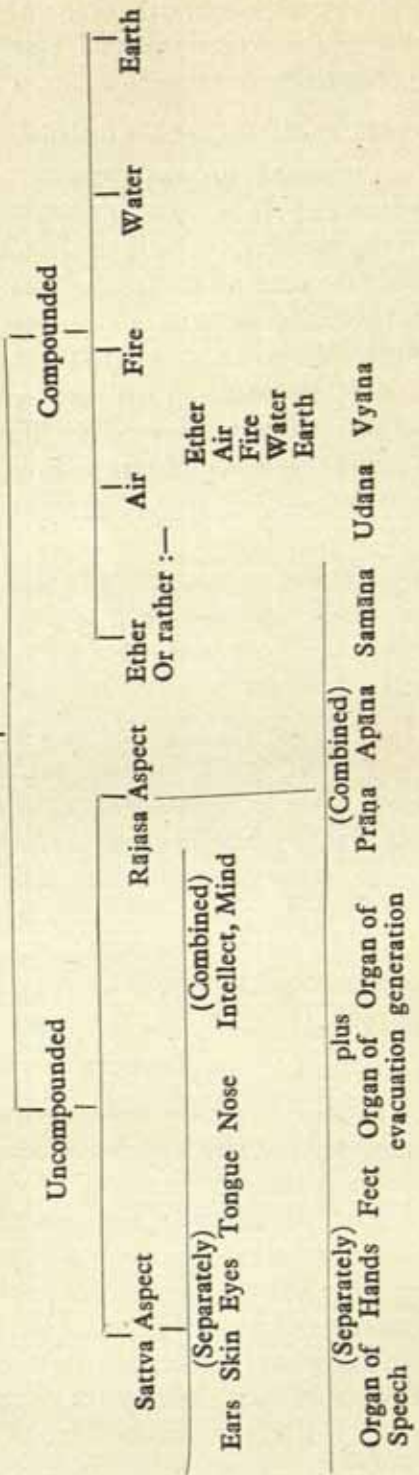
A Contrast between Advaita and Viśiṣṭādvaita.

According to Advaita, the ears, skin, eyes, tongue and nose are produced separately, in an order of succession, from the sattva particles of ether, air, fire, water and earth.³⁹ The combined sattva particulars of the elements produce intellect and mind.⁴⁰ The organs of speech, the hands, the feet and the organs of evacuation and generation are produced separately, in an order of succession, from the rajas particulars of ether, air, fire, water and earth.⁴¹ The combined rajas particles of the elements produce the five vital airs.⁴² This process differs very much from that of Viśiṣṭādvaita, as will be clear from the following tables :—

COSMOLOGY ACCORDING TO ADVAITA VEDĀNTA

BRAHMAN

Five Elements

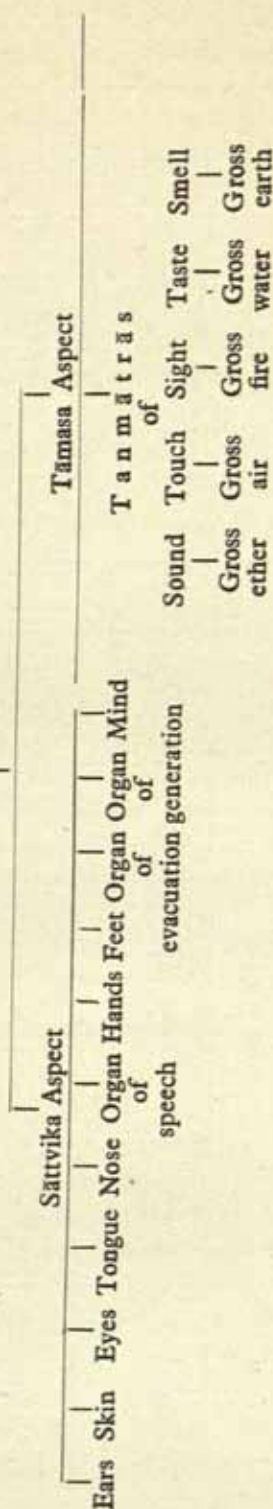


*COSMOLOGY ACCORDING TO SĀṆKHYA SYSTEM

MATTER

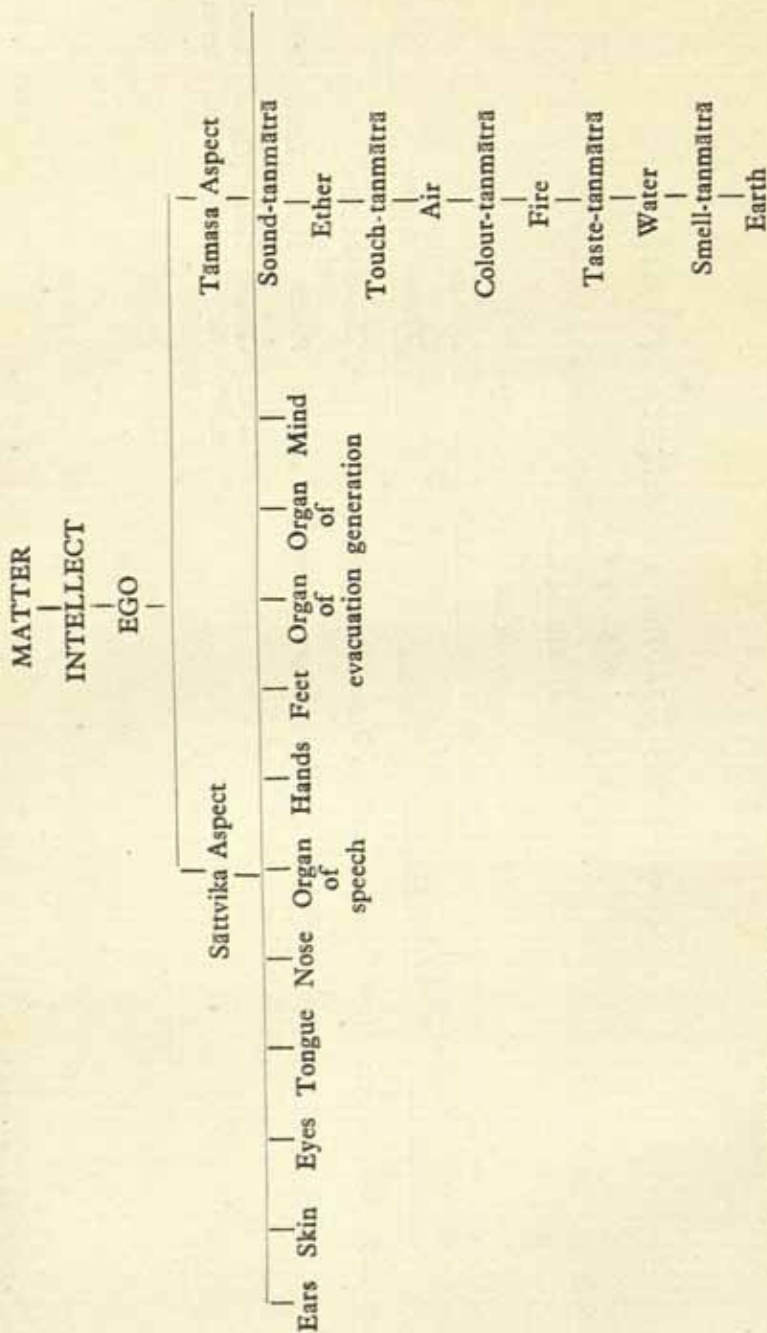
INTELLECT

EGO



*According to Sāṅkhya-kārika.

†COSMOLOGY ACCORDING TO VISISTADVAITA



†According to Yatindra-mata-dipikā.

Rāmānuja's difference from Sāṅkhya View

According to Rāmānuja, matter evolves under the supervision of God, whereas the Sāṅkhya does not postulate His existence. Even a theist should not hold, a follower of Sāṅkhya would argue, that nature evolves under God's supervision, because God is regarded by the scriptures as incapable of any action.⁴³ If the supervisor is a propeller, a question would arise: 'Is God a propeller of matter through His own activity or simply by His proximity? The first alternative cannot hold good, for there is no activity in God, as the follower of Sāṅkhya would urge. The second alternative too, is, according to Sāṅkhya, equally unsound, for in that case even a donkey, for example, may be regarded as a propeller in the case of the origin of a pitcher. The adherent to Sāṅkhya, therefore, holds that just as a cow's or a mother's milk flows on, by itself, for the sake of a calf or a child; similarly unconscious matter unfolds itself without external influence, for the emanipation of the puruṣas.⁴⁴ To this Rāmānuja objects that no non-intelligent thing can produce an effect in the absence of an intelligent guiding agent. Wood for instance cannot form itself into the shape of a house or a conveyance without the agency of a carpenter.⁴⁵ Although some instances may be shown where the non-intelligent matter seems at first sight to work of itself, yet a deeper insight would reveal the controlling influence of an intelligent principle.⁴⁶ In cases such as water coming down from the clouds, one may indeed say that non-intelligent water works of itself; but such a statement would be wrong, because, as Rāmānuja reminds, the scriptures teach us that God indwells and controls water and so on.

The 'Why' of Creation.

Just as an individual creates dreams to fulfil his wishes, similarly, according to the Yoga-Vāsiṣṭha, the Cosmic Mind creates the objective world to fulfil Its will, for 'the law of evolution of rise of an objective world is the same in the case of a dream.....or of the rise of a cosmos!⁴⁷ The existence of cosmos is ascribed by Yoga-Vāsiṣṭha to the creative activity of Brahmā; but 'the rise of Brahmā in the ocean of Brahman' has been stated to be the most mysterious fact.⁴⁸

The R̥gveda reveals that God created the world as it had been before.⁴⁹ Bādarāyaṇa favours the view and maintains that the names and forms of this world are the same as in the previous creation.⁵⁰ According to Rāmānuja, the Supreme Person remembers, at the termination of dissolution, the constitution of the preceding universe, wills

to become manifold and creates the world.⁵¹ The process of creation and dissolution goes on repeating itself Kalpa after Kalpa. There is no end of this cycle. He is the Lord of all, yet he has engaged Himself in the work of creation. The motive which prompts Him is nothing but sport (līlā)⁵². He fashions the universe by His mere will. He is busy in the affairs of the world just as a great ruler arranges a game at balls simply for his amusement. The creation is manifold. There are beings of various types—high, middle and low. But God is not open to the charge of cruelty and partiality, Rāmanuja says, because inequality of creation depends upon the deeds of individual souls.⁵³ On this point there is agreement between Śaṅkara and Rāmanuja.⁵⁴

References

1. किं स्वदासीदधिष्ठानमारम्भणं कतमत् स्वत्कयासीत्
यतो भूमिं जनयन् विश्वकर्मा विद्यामोर्णोन्महिना विश्वचक्षाः । (ऋग्वेदः
१०. ८१. ४)
किंस्विद्वनं क उ स वृक्ष आस यो द्यावापृथिवी निष्ठतक्षुः
मनीषिणो मनसा पृच्छतेदु तद् यदाध्यतिष्ठद् भुवनानि धारयन् (पूर्वोक्तम्
१०. ८१. ४)
2. को अद्वा वेद क इह प्रवोचत् ।
कुत आजाता कुत इयं विसृष्टिः ॥
अर्वाग्देवा अस्य विसर्जनेना—
या को वेद यत आबभूव ॥ (पूर्वोक्तम् १०. १२६. ६.)
इयं विसृष्टिर्यत आबभूव,
यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्
तसो अंग वेद यदि वा न वेद । (पूर्वोक्तम् १०. १२६. ७)
3. विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः ॥ (पूर्वोक्तम्
१०. ८१. ३)
4. त्रिम्य एव तु वेदेभ्यः पादं पादमद्वदुहत् ।
तदित्यूचोस्याः सावित्र्याः परमेष्ठी प्रजापतिः (मनुस्मृति २. ७७)
5. द्यावाभूमी जनयन्देव एकः (श्वेताश्वतर ३. ३)
6. ततो विराडजायत (यजुर्वेद ३१. ५)
7. स्कम्भो दाधार द्यावापृथ्वी उभे इमे

- स्कम्भो दधारोर्बन्तरिक्षम्
 स्कम्भो दाधार प्रदिशः षडूर्वाः
 स्कम्भ इदं विष्वं भुवनमाविवेश (अथर्ववेद १०. ७. ३५)
8. यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्त्यभिसंविशन्ति
 तद् विजिज्ञासस्व तद् ब्रह्म । (तैत्ति० ३. १)
9. मदीया प्रकृतिः सत्यसंकल्पेन मयाध्यक्षेणोक्षिता सचराचरं जगत्सूयते ।
 (गीतायां रामानुजभाष्यम् ६. १०)
10. अतः प्रकृतिप्रकार-संस्थिते परमात्मनि प्रकारभूतप्रकृत्यंशे विकारः ।
 प्रकार्यंशे चाविकारः । (वेदार्थसंग्रहः)
11. (अ) एवमभ्युपगच्छतामस्माकमात्मधर्मभूतस्य चैतन्यस्य स्वाभाविकस्यापि कर्मणा
 पारमार्थिकं संकोचं विकासं च ब्रूवताम् (वेदार्थसंग्रहः पृष्ठम् ७३)
 (ब) ज्ञानानन्दादि-गुणानां कर्मणात्मनि संकुचितानां परं ज्योतिरूपसंपद्य
 कर्मरूपबन्धक्षये विकासरूपाविर्भावो वा नानुपपन्नः (श्रीभाष्यम् ४. ४. ३)
12. न निमित्तकारणमात्रं ब्रह्म, उपादानकारणं च ब्रह्मैव । (श्रीभाष्यम् १. ४. २१)
13. Mm. Gaurisāṅkara Hiraṇḍa Ojha in his book 'Madhyakalina Bhāratiya Samskr̥ti' has erroneously attributed to Rāmānuja the view that God is only the efficient cause of the universe, while the jīvas are its material cause (vide page 97 of his book).
14. ज्ञान-प्रसरणशक्तमिन्द्रियं ज्ञानेन्द्रियम् । तत्षोढा मनःश्रोत्रचक्षुर्घ्राणरसना-
 त्वग्भेदात् । (यतीन्द्रमतदीपिका ४)
15. ममैवांशो जीवलोके जीवभूतः सनातनः ।
 मनः-षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति (गीता १५. ७)
 जीवभूतस्त्वसंकुचित-ज्ञानैश्वर्यः कर्मलब्ध-प्रकृतिपरिणामविशेषरूप-शरीरस्थाना-
 मिन्द्रियाणां मनः-षष्ठानामीश्वरस्तानि कर्मानुगुणमितस्ततः कर्षति
 (गीतायां रामानुजभाष्यम् १५. ७)
 न सप्तैवेन्द्रियाणि अपि तु एकादश.....भ्यूनव्यपदेशास्तु तत्र-तत्र विवक्षित-
 गमनादिकार्यविशेषप्रयुक्ताः (श्रीभा० २. ४. ५)
 कर्मेन्द्रियाणि जीवेन साकं न गच्छन्ति । (वेदान्तदीप-प्रकाश)
16. परकायप्रवेशे लोकान्तरगमनादिषु च जीवेन सह गमनमिन्द्रियाणाम्... । कर्मेन्द्रि-
 याणां शरीरनाशान्नाश इति पक्षस्तु भाष्याविरोचेन नेयः । (यतीन्द्रमतदीपिका ४)
17. अतएव भाष्ये सप्तगत्यधिकरणे हस्तादीनां जीवेन सह गमनाभावादनन्द्रियत्वं
 सिद्धान्तितम् । हस्तादीनि कर्मेन्द्रियाण्यपि जीवेन साकं गच्छन्त्येव न तु विनश्य-
 न्तीति तदाशयः (प्रकाश-टीका, पृष्ठ ३६)
18. (बृहदारण्यकम् ३. ६. ४)
19. न सप्तैवेन्द्रियाण्यपित्वेकादश, हस्तादीनामपि शरीरस्थिते जीवे तस्य भोगो-
 पकरणत्वात् कार्यभेदाच्च । (श्रीभाष्यम् ४. ४. ५)

20. (अ) उत्क्रान्त्यादिषु पार्वंस्थै रनुपलभ्यमानत्वादणवद्व प्राणाः ।

(श्रीभाष्यम् २. ४. ६)

(ब) तस्मादेकादशैव प्राणाः शब्दतः कार्यतश्चेति सिद्धम् (२. ४. ६. ब्रह्मसूत्रे
शांकरभाष्यम्)

(स) तस्मात्सूक्ष्माः परिच्छिन्नाश्च प्राणा इत्यध्यवस्यामः (२. ४. ७. ब्रह्मसूत्रे
शांकरभाष्यम्)

21. अध्यवसायाभिमान-चिन्ता-वृत्तिभेदान्मन एव बुद्धयहंकारचित्तशब्दैर्व्यपदिश्यते ।

(श्रीभाष्यम् २. ४. ५)

22. सर्वार्थविषयं त्रैकाल्यवृत्ति मनस्त्वेकमनेकवृत्तिकम् । तदेव वृत्तिभेदात् क्वचिद्
भिन्नवद् व्यपदिश्यते । मनो बुद्धिरहंकारश्चित्तं चेति ।

(२. ४. ६. ब्रह्मसूत्रे शांकरभाष्यम्)

23. यत्प्रज्ञानमुत चेतो वृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु (यजुर्वेदः ३. ४. ३)

24. हृत्प्रतिष्ठम् । (पूर्वोक्तम् ३४. ६)

25. जविष्ठम् (पूर्वोक्तम्)

26. यस्मान्न ऋते किञ्चन कर्म क्रियते (पूर्वोक्तम् ३४. ३)

27. सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेभीशुभिर्वाजिन इव । (पूर्वोक्तम् ३४. ६)

28. राजसाहंकार-सहकृताद् भूतादिसंज्ञकतामसाहंकाराच्छब्दादिपञ्च-तन्मात्राध्या-
काशादि-पञ्च महाभूतानि चोत्पद्यन्ते इत्यादि । (यतीन्द्रमतदीपिका ४)

भूतादिस्तु विकुर्वाणः शब्दतन्मात्रकं ततः ।

ससर्जं, शब्दतन्मात्रादाकाशं शब्दलक्षणम् ।

शब्दमात्रं तथाकाशं भूतादिः स समावृणोत् ।

आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्जं ह ॥

बलवानभवद् वायुस्तस्य स्पर्शो गुणो मतः ।

आकाशं शब्दमात्रं तु स्पर्शमात्रं समावृणोत् ॥

इत्यादि (श्रीविष्णुपुराणम् १. २. ३७)

29.पञ्चभ्यः पञ्चभूतानि (सांख्यकारिका २२)

तस्मादपि षोडशकादपकृष्टेभ्यः पञ्चभ्यस्तन्मात्रेभ्यः पञ्चभूतान्याकाशादीनि ।

तत्र शब्दतन्मात्रादाकाशं शब्दगुणम् । शब्दतन्मात्रसहितात् स्पर्शमात्राद् वायुः

शब्दस्पर्शगुण इत्यादि । (उक्त-कारिकायां तत्त्वकौमुदी)

30. त्रिवृत्करणं चतुर्मुखस्याण्डान्तर्वर्तिनो न सम्भवति, त्रिवृत्कृतैस्तेजोब्रह्मण्ड-
मुत्पद्यते ।

चतुर्मुखस्य चाण्डे सम्भवः स्मर्यते तस्मिन्ण्डेभवद् ब्रह्मा सवलोक-पितामहः इति ।

अतस्त्रिवृत्करणं परस्यैव ब्रह्माण्डस्तत्समानकर्तृकं नामरूपव्याकरणं च तस्यैव

विज्ञायते । (श्रीभाष्यम् २. ४. १७)

31. The Yoga-Vāsiṣṭha and Its Philosophy (page 71).

32. वेदे त्रिवृत्करणोपदेशस्तु पञ्चीकरणस्याप्युपलक्षणम् । (यतीन्द्रमतदीपिका ४)

33. (अ) पंचीकरणं सप्तीकरणं च पुराणप्रसिद्धम् । (सिद्धान्तसिद्धांजनम् पृष्ठ ४३)
 (ब) इत्थं च सप्तीकरणैकदेशः पंचीकरणं तदेकदेशस्त्रिवृत्करणमिति न परस्पर-
 विरोधः (पूर्वोक्तम् पृष्ठ ४५)
 (स) इत्थं पंचीकृतैः सप्तीकृतैर्वा तत्त्वरण्डाधारम्भो देहाद्युत्पत्तिश्च (पूर्वोक्तम्)
34. द्वेधा भूतानि भित्त्वा पुनरपि च भिनत्यद्धमेकं चतुर्धा, तैरेकैकस्य भागैः
 परमनुकलयत्यद्धमद्धं चतुर्भिः, इत्थं पंचीकृतैस्तैर्जनयति स जगद्धेतुरण्वादिकार्या-
 ण्येदम्पयं त्रिवृत्त्वश्रुतिरधिकगिरामक्षमैका निरोद्धम् । (तत्त्वमुक्ताकलापः
 १. १७)
35. वैशेष्यात् तद्वादस्तद्वादः (ब्रह्मसूत्रम् २. ४. १६)
36. नीलं नभ इति प्रतीतेः पंचीकरणप्रक्रियया रूपवांश्च । (यतीन्द्रमतदीपिका ४)
37. सूर्य-परिस्पन्दादिभिराकाशस्यैव प्राच्यादिव्यवहारोपपत्तौ न पृथग् द्रव्यकल्पनम् ।
 (पूर्वोक्तम्)
38. (अ) कापिलाक्षस्य श्रुतिन्यायविरोध-परित्यक्तस्यापि सत्कार्यवादादिना क्वचिदंशे
 वैदिकैः परिग्रहोस्ति, अस्य तु काणादपक्षस्य केनाप्यंशेनापरिग्रहादनुपपन्न
 त्वाच्चात्यन्तमनपेक्षैव निःश्रेयसाधिभिः कार्या ।
 (श्रीभाष्यम् २. २. १६)
 (ब) अयं तु परमाणु-कारण-वादो न कैश्चिदपि शिष्टैः केनचिदप्यंशेन परिगृहीत
 इत्यत्यन्तमेवानादरणीयो वेदवादिभिः ॥ (२. २. १७) ब्रह्मसूत्रे
 शांकरभाष्यम् ।
39. एतान्याकाशादीनां सात्त्विकांशेभ्यो व्यस्तेभ्यः पृथक्-पृथक् क्रमेणोत्पद्यन्ते
 (वेदान्तसार ६४०)
40. एते पुनराकाशादिगत-सात्त्विकांशेभ्यो मिलितेभ्य उत्पद्यन्ते (पूर्वोक्तम् ७०)
41. एतानि (कर्मन्द्रियाणि) पुनराकाशादीनां रजोशेभ्यो व्यस्तेभ्यः पृथक्-पृथक्
 क्रमेणोत्पद्यन्ते । (वेदान्तसार ७६)
42. एतत्प्राणादि-पंचकमाकाशादिगत-रजोशेभ्यो मिलितेभ्य उत्पद्यते ।
 (पूर्वोक्तम् ८७)
43. आरभ्यत इति आरम्भः सर्गो महदादिभूतः प्रकृत्यैव कृतो नेश्वरेण... । नेश्वराधि-
 ष्ठित-प्रकृतिकृतो निर्वापाख्यायाधिष्ठातृत्वासम्भवात् । (सांख्यकारिका ५६
 तत्त्वकौमुदी)
44. वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरजस्य, पुरुषविमोक्षनिमित्तं क्षीरस्य तथा
 प्रवृत्तिः प्रधानस्य । (सांख्यकारिका ५०)
45. दावादिरचेतनस्य तज्ज्ञानधिष्ठितस्य कार्यारम्भानुपपत्तेर्दशनात् तज्ज्ञाधिष्ठितस्य
 कार्यारम्भप्रवृत्तेर्दशनाच्च न प्राज्ञानधिष्ठितं प्रधानं कारणं (श्रीभाष्यम् २. २. १)
46. यत् क्षीरजलादि दृष्टान्ततया निर्दाशतं तत्रापि प्राज्ञानधिष्ठाने प्रवृत्तिर्नोपपद्यते
 योऽप्यु तिष्ठन्नित्यादिश्रुतेः । (श्रीभाष्यम् २. २. २)
47. Yoga-Vāsiṣṭha and Its Philosophy (page 62).

48. *Ibid* (page 72).

49. धाता यथापूर्वमकल्पयत्

(ऋग्वेदः १०. १६०. ३)

50. समाननाम-रूपत्वाच्चावृत्तावप्यविरोधो दर्शनात् स्मृतेऽपि । (ब्रह्मसूत्रम् १. ३. २६)

51. स भगवान् पुरुषोत्तमः प्रलयावसानसमये पूर्वसंस्थानं जगत् स्मरन् बहुः स्या-
मिति संकल्प्य.....महदादि-ब्रह्माण्डं हिरण्यगर्भं पर्यन्तं यथापूर्वं स्मृत्वा

(श्रीभाष्यम् १. ३. २)

52. अवाप्तसमस्तकामस्य परिपूर्णस्य.....सर्गे लीलैव प्रयोजनम् ।

(श्रीभाष्यम् २. १. ३३)

53. सृज्यमान-देवादिकेत्रज्ञ-कर्मसापेक्षत्वाद्विषमसृष्टेः । (श्रीभाष्यम् (२. १. ३४)

54. सापेक्षो हीश्वरो विषमां सृष्टिं निर्मिमीते । किमपेक्षत इति चेद् धर्माधर्मावपेक्षत
इति वदामः अतः सृज्यमान प्राणिधर्माधर्मापेक्षा विषमा सृष्टिरिति नायमीश्वर-
स्यापराधः । (२. १. ३४ ब्रह्मसूत्रे शांकरभाष्यम्)

III

Ethics

Action, knowledge and devotion—Disinterestedness and equanimity—No forbidden action is to be done—Renunciation of acts springing out of desire—Action necessary at all stages of life—knowledge—Devotion—Śaṅkara on actions—The four kinds of action—Yajña etc. are not to be relinquished—permission to eat prohibited food only for self-preservation—Assumption of a child's attitude—faithful discharge of duties is worship of God.

When a man comes to know that worldly pleasures are but transitory and mixed with pain, he loses interest in them, and tries to have a different form of pleasure from a higher plane, specially divine ; and with a view to attaining it, he has recourse to the various sacrificial rites ordained in the Vedas¹. These elaborate rites, it is believed, lead the soul to the paradise of Indra, the abode of pleasures. These pleasures are undoubtedly superior to those of this world, but they are also transitory. For one is bound to return from Indra's paradise.² A wise man is therefore not inclined towards such rituals which are the causes of re-birth.

The scriptures have suggested three means of attaining salvation—action, knowledge and devotion. For Rāmānuja, the last is the principal one ; and the former two, its auxiliaries.

The essence of the theory of action as taught in the Gītā is that whatever action a man performs should be performed disinterestedly i. e., without aiming at the consequences.³ Duty is to be done for duty's sake, and not for the sake of any reward to be had here or hereafter. All actions have their appropriate consequences, but wise are those who are neither puffed up at their success, nor dejected at their failure.⁴ One who can receive success and failure with equanimity is a man of right action.⁵ It is not for us to look forward to the result ; we are only to work, regardless of consequences. No forbidden action is to be undertaken, because it makes the mind impure. Acts springing out of desire (*kāmya karma*) are to be renounced ;⁶ but sacrifices, charity and austerity are not to be relinquished.⁷ They are to be performed so long as the body persists.⁸ It is a wrong idea that man can attain salvation by giving up all actions. Action

is necessary at all stages of life. Without action life would not be worth living. An action performed in obedience to God will not produce bondage. On the contrary, such an action will please God,⁹ and produce perfection for the agent.

Knowledge consists in the correct understanding of the difference between the body and the soul.¹⁰ The body is an effect of prakṛti which is always changing, whereas the soul (puruṣa) is changeless. Both prakṛti and puruṣa are without beginning.¹¹ The soul enlivens the body just as the sun illumines the world.¹² The three guṇas—sattva, rajas and tamas—constitute prakṛti; hence they belong to the physical side and not to the spiritual. When the soul rises above the influence of these three guṇas, it enjoys immortality. A man who follows the path of knowledge is never disturbed by outward happenings. For him, pleasure and pain are alike. He does not aspire after praise, nor does he dread censure. He does not care for honour or dishonour, because he is firmly established within himself.

Devotion is saturated through and through with love. Every man has a desire to love and to be loved. This inborn inclination towards love results in limited pleasure. But if it is directed to the Supreme Being, it results in unlimited and endless happiness. God is to be loved as a father, a mother, a friend or a lord. He responds in an appropriate manner to whatever relation man establishes with HIM.¹³ The love that changes with changing circumstances is not true love, but selfishness. In true love there is no expectation of any reward.¹⁴ The true devotee cannot but love the lord. Those who love worldly things and the Lord simultaneously are persons whose love is only partial. Even such partial love is, however, better than no love. But when compared with pure, divine love, it pales into insignificance. God is Himself love concrete. He cannot ignore the devotion of a devotee. He welcomes even such a humble thing as a leaf, a flower, a fruit or water offered with devotion. The invisible God reveals His glorious, divine form to the devotee in all mercy, and grants him fellowship in His celestial abode from where there is no return to this world of misery.¹⁵

According to Advaita Vedānta, action primarily purifies the mind, and devotion contributes to its concentration.¹⁶ Secondly, their result is the attainment of Pitṛloka and Satyaloka respectively.¹⁷ But the veil of ignorance is removed only by true knowledge. Salvation, as Advaita Vedānta holds, can therefore be attained only through knowledge and not through action and devotion. The 'prog-

ressive release' (Krama-mukti) which a devotee attains is not the final aim of the scriptures. It is merely a stage preparatory to the final identification of the individual with Brahman. At the dawn of true knowledge, a devotee attains salvation along with his deity viz. Hiranyagarbha.¹⁸ The Krama-mukti resulting from devotion to the lower Brahman is thus only subsidiary, whereas the 'quick release' (sadyo-mukti) consequent upon the knowledge of higher Brahman is primary. Devotion cannot then lead to salvation in the strictest sense. Similarly, as Advaita holds, action can only help an aspirant in purifying his mind, but cannot be a direct means to his emancipation. The scriptures have prescribed action, according to Śaṅkara, only for those who are still labouring under ignorance (avidyā).¹⁹ Actions are to be performed only until true knowledge dawns. They have no value for a man of knowledge just as the digging of a well has no value for a man who finds himself in the midst of a deluge.²⁰ A man desirous of an empire does not make any effort to obtain a farm.²¹ The various actions viz those that are to be performed every day, those that are accidental and those that are desired are for a man of knowledge as futile as the prohibited ones.²² The absolute cessation of transmigration (saṃsāra) is possible only in sannyāsa which means renunciation of all actions.²³ Knowledge alone is conducive to real happiness. Even knowledge in connection with action (jñāna-karma-samuccaya) is of no avail with regard to the attainment of final liberation.²⁴ The alternative view on sannyāsa and tyāga and the preference for karma-yoga as expressed in the Gītā holds good, according to Śaṅkara, only in the case of those who tread the path of action and not those who have chosen the way of knowledge.²⁵ Not only those who follow the path of action, but also those who devote themselves to the task of placating God are said, according to Śaṅkara, to be living in the darkness of avidyā.²⁶

Rāmānuja however differs from Śaṅkara. According to him, action promotes devotion, and so it should be performed even by a man of knowledge so long as he is alive.²⁷ For a man who is qualified to pursue jñāna-yoga, Rāmānuja says, karma-yoga has superior advantage over jñāna-yoga, because the former is easy to perform. One is to perform actions till the goal is not reached—salvation is not attained.

Baḍarāyaṇa held that the highest benefit (puruṣārtha) accrues to a person from vidyā and not from action.²⁸ Rāmānuja has the same view, and while commenting upon Brahma-sūtra 3.4.1. quotes from the Upaniṣads such passages as 'A man of knowledge reaches

the Highest.²⁹ But he holds that Bādarāyaṇa only expresses here his difference from Jaimini who held that a man is most benefitted by action.³⁰ And he Adds that the word 'Vidyā' used by Bādarāyaṇa means meditation upon, and devotion to, God.³¹

On the view of Rāmanuja, knowledge is only a means of redemption, so that it requires the co-operation of different kinds of action. He compared knowledge to a horse which, though a means of conveyance for his master, requires attendants, grooming etc. The horse will, of course, carry its rider, but a smooth riding requires certain actions on the part of the rider.³² Action is manifold—the daily (nitya), the accidental (naimittika), the desired (kāmya) and the prohibited (pratiṣiddha). That a man of piety should eschew what is prohibited by the scriptures *e.g.* stealing and lying goes without saying. Again, such a man has, really, no liking for them ; he also gives up those actions whose origin lies in desires. To give up such actions is called renunciation which is an essential characteristic of the religious aspirant.³³ The daily duties, however, such as ablution and oblation and the accidental ones such as bath at the time of lunar and solar eclipses are to be performed. The sacrifices, alms-giving and austerities tend to purify man and hence they are not to be relinquished.³⁴ One should cultivate the habit of remaining calm, subdued, satisfied, patient and collected.³⁵

It may not be out of place to note that Rāmanuja agrees with Bādarāyaṇa in putting no restriction on food to be taken by the religious aspirant. A man of wisdom, according to him, may eat even prohibited food, but he may do so provided that such food is absolutely needed for his self-preservation.³⁶ The ācārya has mentioned the case of Uṣasti, a prominent theologian, who ate prohibited food to save himself from the ravages of a famine, but who eventually refrained from drinking prohibited water when the right kind of water was available elsewhere.

Rāmanuja holds that the duties relating to various āśramas also are to be discharged by a man of wisdom,³⁷ because karma contributes to vidyā. In this respect he differs from Śaṅkara who affirms that there is no necessity of karma for a man of knowledge.

If rightly done, action is not detrimental to final beauty. Not only the daily and the accidental actions but also the desired ones can procure emancipation, provided the agent surrenders his agency to the divinity.³⁸ Such actions as the construction of temples, laying out flower-gardens, sweeping sacred places, plucking and gathering

flowers for the worship of God procure perfection for the agent ; and by perfection Rāmānuja means communion with God.³⁹

Learning is good, but no unnecessary stress is to be laid upon it. It is to be given up at some stage or another, and the attitude of a child is to be assumed, says Rāmānuja in agreement with some of the teachings of the Upaniṣads and Bādarāyana. But what is the nature of a child's attitude ? Rāmānuja replies that it is an attitude devoid of pride and arrogance. It is however only the absence of pride etc. that should be aimed at by an aspirant and not the child's wilful behaviour which is prohibited by the scriptures.⁴⁰ Control of speech is another special feature of the life of a man of knowledge or devotion, who is accordingly called a muni.⁴¹

All these actions are auxiliaries to the religious way of life in more or less the same sense as are the duties pertaining to the āśramas. The Lord has said that faithful discharge of one's own duties is itself the worship of God.⁴²

References

1. त्रैविद्यास्तु...स्वर्गंति प्रार्थयन्ते । ते पुण्यं दुःखासम्भिन्नं सुरेन्द्र-लोकं प्राप्य तत्र दिव्यान् देवभोगानश्नन्ति । (रामानुजस्य गीता-भाष्यम् ८. २०)
2. अल्पास्थिर-स्वर्गादीननुभूय पुनः पुनः निवर्तन्ते । १० गीता-भाष्यम् ८. २१)
3. तस्मादसक्तः सततं कार्यं कर्म समाचर । (गीता ३. १६)
4. विजयादि-सिद्धयसिद्धयोः समो भूत्वा कुरु (१० गीता-भाष्यम् २. ४८)
5. सुखदुःखार्थलाभालाभ-जय-पराजयेषु अविकृतबुद्धिः स्वर्गादि-फलाभिसन्धिरहितः केवल-कार्यबुद्ध्या युद्धमारभस्व । (१० गीता-भाष्यम् २. ३८)
6. काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः, सर्व-कर्म-फलत्यागं प्राहुस्त्यागं विचक्षणाः । (गीता १८. २)
7. यज्ञदान-तपः-प्रभृति वैदिकं कर्म मुमुक्षुणा न कदाचिदपि त्याज्यं । अपितु अप्रायणादहरहः कार्यमेव । (गीता-भाष्यम् १८. ५)
8. यावदात्मावलोकन-रूपमोक्षप्राप्तिस्तावत्कर्म कार्यम् (गीता-भाष्यम् ६. ३)
9. (अ) परमपुरुषप्रतीत्येकफलनित्यनैमित्तिक कर्म (१० गीता-भाष्यम् १८. १३)
(आ) यज्ञादिभिः कर्मभिराराधितः परमपुरुषोऽस्य (२० गीता-भाष्यम् ३. ६)
10. क्षेत्र-क्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम । (गीता १३. २)
11. प्रकृतिं पुरुषं चैव विद्वद्यनादी उभावपि । (गीता १३. १६)
12. (अ) यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत । (गीता १३. ३३)
 (अ) प्रकाश्याल्लोकात्प्रकाशकादित्यवद् वेदितृत्वेन वेद्यभूतादस्मात् क्षेत्रा-
 दत्यन्तविलक्षणोऽयमुक्त-लक्षण आत्मा ।

(गीतायां १३. ३३ रामानुज-भाष्यम्)

13. ये मत्समाश्रयणापेक्षा यथा येन प्रकारेण स्वापेक्षानुरूपं मां संकल्प्य प्रपद्यन्ते
 समाश्रयन्ते तान्प्रति तथैव तन्मनीषित-प्रकारेण भजामि मां दर्शयामि ।
 (रा० गी० भा० ४. ११)

14. यस्त आशिष आशास्ते न स भृत्यः स वै वरिणक् ॥ (भागवतम् ७, १०, ४)

15. (अ) मां प्राप्य पुनर्निखिल-दुःखालय-मस्थिरं जन्म न प्राप्नुवन्ति यत एते
 महात्मानो...मदाश्रया मामुपास्य परम-संसिद्धिरूपं मां प्राप्ताः

(रा० गीता-भाष्यम् ८. १५)

(आ) मां सर्वज्ञं सत्यसंकल्पं निखिल-जगदुत्पत्तिस्थितिलयलीलं परमकारुणिकं
 सदैकरसं प्राप्तानां विनाश-प्रसंगाभावात् । तेषां पुनर्जन्म न विद्यते ।

(रा० गीता-भाष्यम् ८. १६)

(इ) यथा.....परम कारुणिको निरस्तसमस्तसमाभ्यधिक-सम्भावनः पर-
 ब्रह्माभिधानः परम-पुरुषोऽस्तीति शब्दादवगम्यते.....एवं स्वया-
 धात्म्यानुभवरूपानवधिकातिशयानन्दं प्राप्य पुनर्नावर्तयतीत्यपि
 शब्दादेवावगम्यते ।

(श्रीभाष्यम् ४. ४. २१)

16. एतेषां नित्यादीनां बुद्धिशुद्धिः परं प्रयोजनमुपासनानां तु चित्तैकाग्र्यम्
 (वेदान्तसारः १३)

17. नित्य-नैमित्तिकयोरुपासनानां त्ववान्तरफलं पितृलोक-सत्यलोक-प्राप्तिः ।
 (वेदान्तसारः १३)

18. कार्यब्रह्मलोकप्रलयप्रत्युपस्थाने सति तत्रैवोत्पन्न-सम्यग्दर्शनाः सन्तस्तदध्यक्षेण
 हिरण्यगर्भेण सहातः परं परिशुद्धं विष्णोः परमं पदं प्रतिपद्यन्ते । इत्थं
 क्रममुक्तिरनावृत्यादिश्रुत्यभिधानेभ्योऽभ्युपगन्तव्या ।

(शांकर-भाष्यं ब्रह्मसूत्रे ४. ३. १०)

19. अविद्वद्विषयं कर्म, विद्वद्विषया च सर्वकर्मसंन्यासपूर्विका ज्ञान-निष्ठा ।
 (गीतायां शांकर-भाष्यं, पृष्ठ ४५५)

20. केवल्यफले हि ज्ञाने प्राप्ते सर्वतः संप्लुतोदके फले कूपतडागादिक्रिया-
 कलायित्वाभाववत् फलान्तरे तत्साधनभूतायां वा क्रियायामधित्वानुपपत्तिः ।
 (गीतायां शांकर-भाष्यम्, पृष्ठ ४४८)

21. न हि राज्यप्राप्ति-फले कर्मणि व्यापृतस्य क्षेत्रप्राप्तिफले व्यापारोपपत्तिस्तद्विषयं
 चार्थित्वम् । (पूर्वोक्तम्)

22. यथा प्रतिषेधशास्त्रावगतमपि ब्रह्महत्यादि-लक्षणं कर्मानर्थकारणमविद्याकामा-
 दिदोषवतो भवत्यन्यथाप्रवृत्त्यनुपपत्तेस्तथा नित्य नैमित्तिककाम्यान्वपि ।

(पूर्वोक्तम्, ४५६, ७)

23. ततश्च सर्व-कर्मसंन्यासाज्ज्ञान-निष्ठायामात्यन्तिकः संसारोपरमः ।
(पूर्वोक्तम्, पृष्ठ ४५६)
24. (अ) तस्मान्न कर्मणोऽस्ति निःश्रेयससाधनत्वं न च ज्ञानकर्मणोः समुच्चितयोः
(पूर्वोक्तम्, पृष्ठ ४४६)
(आ) न ज्ञाननिष्ठा कर्म-सहितोपपद्यते । (पूर्वोक्तम् पृष्ठ ४४६)
25. कर्मिण एवाधिकृतानपेक्ष्यते विकल्पा न ज्ञाननिष्ठान् व्युत्थायिनः संन्यासिनो-
ऽपेक्ष्य । (गीतायां शांकरभाष्यम् १८. ३.)
26. भगवत्कर्मकारिणो ये युक्ततमा अपि कर्मणोऽज्ञाः
(गीतायां शांकर-भाष्यम् १८. ६६)
27. ज्ञाननिष्ठस्यापि द्विगुण-शरीरस्य यावत्साधन-समाप्ति महायज्ञादि नित्यनै-
मित्तिकं कर्मावश्यं कार्यम् । (गीतायां रामानुजभाष्यम् ३. ८.)
28. पुरुषार्थोऽतः शब्दादिति वादरायणः । (ब्रह्मसूत्रम् ३. ४. १)
29. ब्रह्मविदाप्नोति परम् । (तैत्तिरीयोपनिषत् २. १. १)
30. (अ) शेषत्वात् पुरुषार्थवादो यथान्येष्विति जैमिनिः (ब्रह्मसूत्रम् ३. ४. २)
(आ) कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समा इत्यात्मविदः पुरुषायुषस्य सर्वस्य
कर्मसु नियमेन विनियोगात् कर्मण एव फलमित्यवगम्यते विद्या तु
कर्माणि । (श्री-भाष्यम् ३. ४. ७)
31. ध्यानापासन-पययिण वेदन-शब्देनोपदेशात् । (श्री-भाष्यम् ४. १. १)
32. यथा पुरुषगमन-साधनभूतोऽवः स्वपरिकरबन्धपरिकरमपेक्ष एवं मोक्षसाधनभूताऽपि
विद्या नित्यनैमित्तिक-कर्मपरिकरापेक्षा ।
(श्री-भाष्यम् ३. ४. २)
33. कर्मजन्यं स्वर्गादिकं फलं मम न स्यादिति फलत्यागः ।
(गीतायां रामानुजभाष्यम् २८. ४)
34. यज्ञदानतपः-प्रभृति वैदिकं कर्म मुमुक्षुणा न कदाचिदपि त्याज्यमपित्वाप्रायणा-
दहरहः कार्यमेव । (गीतायां रामानुजभाष्यम् १८. ५)
35. (अ) शमदमाद्युपेतः स्यात् । (ब्रह्मसूत्रम् ३. ४. २७) ।
(आ) तस्मादेवंविच्छान्तो दान्त उपरतस्तिष्ठः समाहितः ।
(बृहदारण्यक ३. ४. २३)
36. (अ) सर्वान्ानुमतिश्च प्राणत्यये तद्दर्शनात् । (ब्र० सू० ३. ४. २८)
(आ) दृश्यते ह्यन्यत्र ब्रह्मविदामपि प्राणत्यायापत्तावेव सर्वान् अभ्यनुज्ञा ।
(श्रीभाष्यम् ३. ४. २८)
(श्रीभाष्यम् ३. ४. २८)
37. आश्रमस्य कर्माणि भवति...कुतः, यावज्जीवमग्निहोत्रं जुहोतीत्यादिना विहित-
त्वाज्जीवन-निमित्ततया नित्यवद् विहितत्वादित्यर्थः । (श्रीभाष्यम् ३. ४. १२)
38. न केवलं नित्यनैमित्तिककर्माणिपितु काम्यान्यपि सर्वाणि कर्माणि मद्-व्यपाश्रयो

मयि संन्यस्त-कृतृत्वादिकः कुर्वाणो मत्प्रसादाच्छाश्वतं पदमव्ययमविकलं प्राप्नोति ।
(गीतायां रामानुजभाष्यम् १८. ५६)

39. मदीयानि कर्माण्यालयनिर्माणोद्यानकरणप्रदीपारोपण-मार्जना-ऽभ्युक्षणोपलेपन-
पुष्पोपहरणपूजनोद्वर्तन-नाम-कीर्तनप्रदक्षिणनमस्कारस्तुत्यादीनि तान्यत्यर्थ-
प्रियत्वेनाचर । ...मयि स्थिरां चित्तस्थितिं लब्ध्वा मत्प्राप्तिरूपां सिद्धि-
मवाप्स्यसि । (गीतायां रामानुजभाष्यम् १२. १०)

40. (अ) तस्माद् ब्राह्मणः पांडित्यं निर्विद्य बाल्येन तिष्ठति ।
(बृहदारण्यक ३. ५)

(आ) घनाविष्कुर्वन्मन्वयात् । (ब्रह्मसूत्रम् ३. ४. ४६)

(इ) बालस्य यत्स्वभावानाविष्करणरूपं कर्म तदुपाददानो वर्तते विद्वान् ।
(श्रीभाष्यम् ३. ४. ४६.)

41. (अ) मोनवदितरेषामप्युपदेशात् । (ब्रह्मसूत्रम् ३. ४. ४८)

(आ) अतः सुष्ठूक्तम् यज्ञादिसर्वाश्रमधर्मवन्मोनतृतीयः पांडित्यादिविद्यासहका-
रित्वेन विधीयते (श्रीभाष्यम् ३. ४. ४८)

42. (अ) यतो भूतानामुत्पत्त्यादिका प्रवृत्तिर्येन च सर्वमिदं ततं, स्वकर्मणा तं
मामिन्द्राद्यन्तरात्मतयावस्थितमभ्यर्च्य मत्प्रसादान्मत्प्राप्तिरूपां सिद्धिं
विन्दति मानवः । (गीतायां-रामानुजभाष्यम् १८. ४६)

(आ) अहरहरनुष्ठीयमानवणश्रिमधर्मानुगृहीततदुपासनरूप-मत्समा राधनप्रीतः ।
(श्रीभाष्यम् ४. ४. २२)

IV

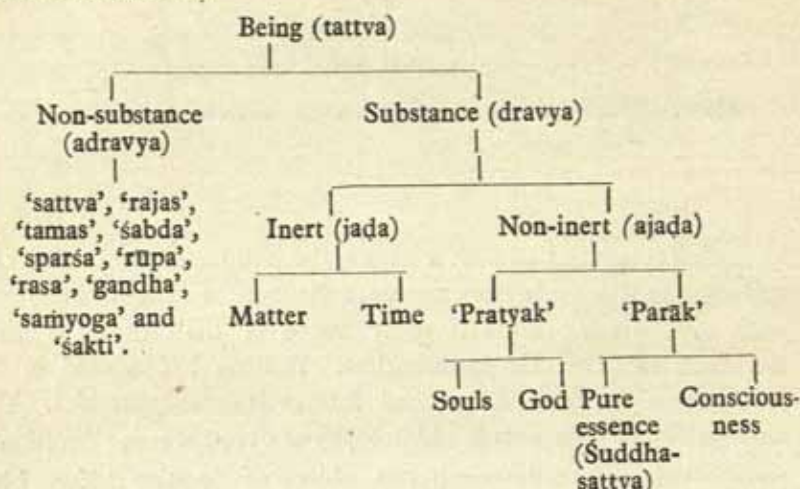
Ontological Categories

Matter—Time—Pure essence—Consciousness—souls—God.

God is one and without a second, the scriptures say.¹ But this according to Rāmānuja, does not mean the non-existence of individual souls and matter. What it really means is that there is only one God and that He is matchless. Yāmuna had argued in his Siddhi-traya on these lines,² and Rāmānuja agreed with him. The philosophy of Rāmānuja is a philosophy of devotion ; and devotion is possible only when a devotee has an object of devotion before him. Rāmānuja established the non-duality of ultimate Reality by arguing that God has all the cit (conscious) element and the acit (non-conscious) stuff as His modes (prakāra or śeṣa),³ but he made it quite clear that individual souls, matter and God have their own peculiar qualities by virtue of which they remain distinct from one another.⁴ While dealing with the ontological aspect of Rāmānuja's philosophy, we are therefore required to notice in particular that the Ācārya believed in three principles viz., the cit or conscious souls, the acit or unconscious matter and Īśvara. The author of the Sarva-darśana-saṅgraha has cited a verse epitomising these categories.⁵ Cit is many in number and is of three types—the bound, the emancipated and the eternal. Acit is the unconscious principle characterised by three guṇas—Sattva, rajas and tamas. Īśvara is the Almighty who rules over all from within and without.

In place of the two terms employed by Rāmānuja viz. cit and acit meaning respectively the individual souls and matter, Venkaṭanātha has preferred to use 'ajaḍa' (non-inert) and 'jaḍa' (inert) respectively.⁶ The latter terms have been more in use specially in the writings of later Viśiṣṭādvaitins such as Anantārya⁷ and Śrīnivāsadāsa.⁸ According to Venkaṭanātha, substance is twofold—inert and non-inert. The

following table will give a more comprehensive idea of the various kinds of substances :—



It is clear from the above table that Venkaṭanātha divided substance (dravya) into six, namely, matter (Prakṛti), time (kāla), pure essence (śuddha sattva), consciousness (jñāna), soul (jīva) and God (Īśvara).⁹ Anantārya is of the same opinion¹⁰ and Śrinivāsadaśa has also admitted all these categories.¹¹

An inert (jaḍa) substance is that which is not self-illuminated.¹² It is twofold—matter (Prakṛti) and time (kāla). Matter is beginningless,¹³ but subject to mutation.¹⁴ Sattva, rajas and tamas are its three qualities.¹⁵—the qualities which induce men to act.¹⁶ At the end of a Kalpa, all movable and immovable things enter into prakṛti which is then undifferentiated.¹⁷ Again, at the beginning of a new kalpa, prakṛti brings forth, under Divine supervision, all beings—moving and non-moving.¹⁸ According to Anantārya, prakṛti has four phases. In its first phase it is called 'avibhakta tamas' and is like a seed lying on the floor, showing no signs of change. In the second phase it is 'vibhakta tamas' and is like a seed which has been sown in the soil, and which is ready to undergo changes. In the third place it is called 'akṣara' which is like a seed that has absorbed moisture from the earth. In the fourth phase it is 'avyakta' which is like a swollen seed ready to grow into a sprout.¹⁹ Prakṛti, then, develops gradually into 'mahān', 'ahankāra', the sense-organs, the subtle and the gross elements. It conceals the nature of God from individual souls, Rāmānuja says, and perverts their knowledge so as to believe that it is an object of their enjoyment.²⁰ This is the Divine māyā²¹. But this māyā is not a mere appearance or purely phenomenal on the views of Rāmānuja as is on

that of Advaita Vedānta. On the contrary, it is, Rāmānuja holds, as real as the prakṛti of Sāṅkhya or the atoms of Nyāya-Vaiśeṣika.

Time

The conception of time is very old. The Ṛgveda mentions that God created the year after he had created rite (ṛta), truth (satya), night (rātri) and ocean (samudra).²² The Yajurveda tells us that all the 'moments' (nimeṣa) came out from the Refulgent Person i.e. God.²³ Vāsudeva Abhyāṅkara, author of Prakāśa, a commentary on the Yatindramatadīpikā, supports the ancient conception of time by basing himself on the authority of Chāndogya Upaniṣad and the Taittirīya Brāhmaṇa. According to him, the expression 'in the beginning' occurring in the Chāndogya Upaniṣad (6-2-1) 'Only Sat it was in the beginning, O amiable',²⁴ indicates a distant past; and the word 'then' contained in the Taittirīya Upaniṣad (2.8.9.3) 'Neither *asat* nor *sat* existed then',²⁵ similarly points to a very remote past. Rāmānuja himself has not said much about time. He has, however, only incidentally referred, in the Vedārthasaṅgraha, to several divisions of time from a *nimeṣa* to Brahmā's life-time.²⁶ According to classical Viśiṣṭādvaita, time is one of the fundamental categories. Though an inert substance, it does not possess the three qualities of prakṛti. It is eternal and three-fold—past, present and future. Time has found no place as a separate category in the Sāṅkhya system. Such statements as God transcends limitations of time, occurring in the Yoga-sūtras²⁷, do not indicate whether Patañjali and his followers recognise time as a fundamental reality. The Nyāya-Vaiśeṣika school, however, included time in the list of substances²⁸ recognised by it and this was in agreement with Viśiṣṭādvaita philosophy. The minor divisions of time as recognised by Viśiṣṭādvaita school, are as follows :—²⁹

18	nimeṣas	...	1	kāṣṭhā
30	kāṣṭhās	...	1	kalā
30	kalā	...	1	muhurta
30	muhurta	...	1	ahorātra
15	ahorātra	...	1	pakṣa
2	pakṣas	...	1	māsa
2	māsas	...	1	ṛtu
3	ṛtus	...	1	ayana
2	ayana	...	1	varṣa

There are then 'yugas', 'manvantaras' and 'kalpas'.

A kalpa is a day of Brahmā. His night is also of the same duration, and his life-time is said to be his hundred years, which is

technically called 'para',³⁰ and the half thereof 'parārdha'. Rāmanuja, however, states that Vaikuṇṭha is not affected by the modes and changes of time. In this Śrinivāsadaśa agrees with him.³¹

A non-inert (ajaḍa) substance is that which is self-illuminated (svayamprakāśa). It is of two kinds: the one existing by itself and the other existing for another. An individual soul is a non-inert, self-illuminated substance existing by itself. God is also a substance of the same nature. Both are therefore called 'pratyak'. The attributive consciousness of an individual soul is also non-inert and self-illuminated, but it exists for another viz. the individual soul. A substance similar in nature is 'pure essence' or śuddha-sattva. Both are called 'parāk'. Rāmanuja himself has not mentioned the divisions of cit (Venkaṭanātha's ajaḍa) into 'pratyak' and 'parāk', but the terms have been freely used in later writings of Viśiṣṭādvaita philosophy.

Consciousness

Consciousness is an attribute which cannot be separated from the subject. It presupposes a self whose attribute it is. The relation of an individual soul with its attributive consciousness is like that of a gem with its luminosity.³² It radiates from the centre, the soul, and reveals, not only itself but the external objects also. An individual soul is not, however, identical with consciousness; both are distinct. But since the latter subsists in the former, they cannot be separated from each other. The relation of this inseparability is called 'apṛthak-siddhi'. In its empirical state, consciousness works through the mind with which it is usually identified.³³ It is again finite in the same state inasmuch as its scope becomes limited by some action or the other with which it is specially concerned. But it becomes infinite in salvation when its contact with any specific action comes to an end.³⁴

Śuddhasattva

Śuddha-sattva in Viśiṣṭādvaita is supposed to be the stuff of the bodies of God and the individuals in a state of purity. The Brahma-loka or Nitya-vibhūti is also made up of the same substance. But it is interesting to note that Rāmanuja has never said so. The Ācārya has, on the contrary, mentioned that the Divine form is His own essence (svarūpabhūta) just as His bliss, consciousness and other attributes are.³⁵ As regards the word 'Brahma-loka', he takes it to be an appositional (Karmadhāraya) compound which suggests identity of the two.³⁶ Nevertheless, śuddha-sattva seems to have been a controversial topic on which the followers of Rāmanuja have differed from one another. According to some, as Venkaṭanātha points out, it is

inert (jaḍa); some maintain that it is primarily inert but secondarily or metaphorically non-inert; while others affirm that it is purely non-inert.³⁷ But all believe it to be a substance different from the *sattva* aspect of *prakṛti*.³⁸ I propose to discuss this topic in detail in the chapter on the Divine form.

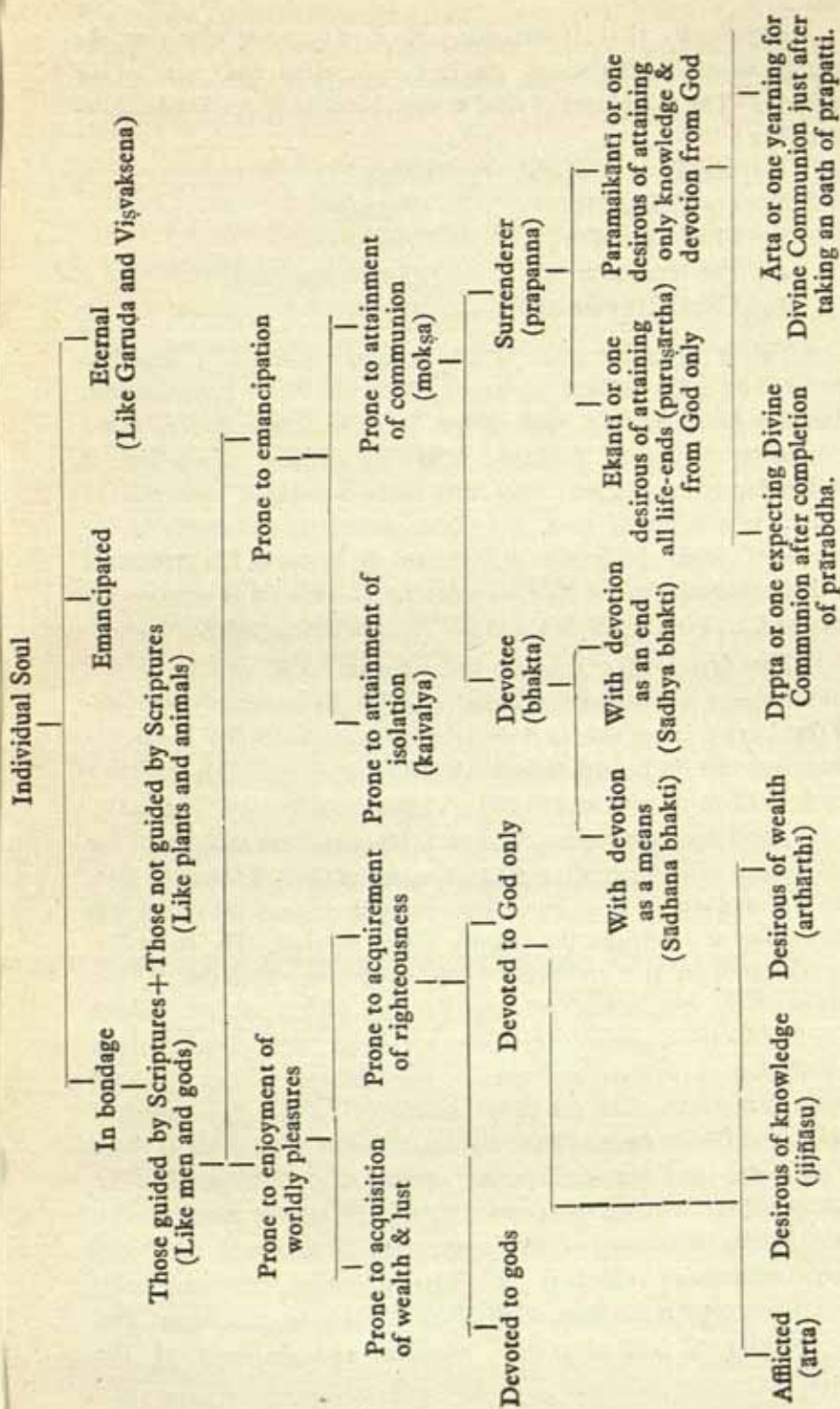
Self

The self or the individual soul is a finite,³⁹ but real substance. It is not merely a produce of super-imposition or ignorance. It is, however, a knower or the knowing subject. It is not mere consciousness which it possesses as an attribute.⁴⁰ Its nature is, really, twofold: it is consciousness and at the same time is that which *has* consciousness.⁴¹ By 'cid-rūpa' is meant self-illumination.⁴² But the self-illuminated self is a knower and not mere illumination or knowledge. Knowledge presupposes a subject and an object too. The verb 'to know,' must have, like any other verb, a subject, and being a transitive verb, it must have an object also.⁴³ The knower, Rāmānuja argues, does not merely undergo a change.⁴⁴ It is, he says, a support or a substratum (*āśraya*) of attributive consciousness which is its own essential quality.⁴⁵ The *ātman* who is characterised by consciousness is also the support of consciousness just as a gem is the support of its lustre (*prabhā*),⁴⁶ Anantārya holds the same view.⁴⁷ According to the Chāndogya Upaniṣad, the *ātman* is that self-conscious principle in man which knows, 'I smell, speak, hear and think.'⁴⁸ The Bṛhadāraṇyaka says that consciousness is the eternal attribute of the soul.⁴⁹ Consciousness being a soul's inseparable, eternal and essential attribute, the soul and consciousness are some times identified.⁵⁰ The followers of Kāṇva recension of the Śatapatha Brāhmaṇa, for instance, use the word 'Vijñāna' in a text where the followers of the Mādhyandina recension use the word 'ātman'.⁵¹

Souls are eternal and many in number. The Śvetāśvatara says that God is the eternal of the eternals and the conscious of the conscious.⁵² He is one and fulfils the desires of the many. The oneness of God and the multiplicity of souls is taught in the famous *gāyatrī* text also. Rāmānuja regards the *ātman* (the individual soul) as *aṇu*.⁵³ The word 'aṇu' is generally translated into the English word 'atomic', but Schraeder says that it does not mean 'atomic' but 'small'.⁵⁴ The heart is said to be the seat of the soul.⁵⁵ The Gītā says, 'People discuss among themselves and hear from others much about the soul, but none is able to comprehend it.'⁵⁶ Why? Because the real nature of it, says Rāmānuja, is concealed by the will of God.⁵⁷ None in this world has escaped the forgetfulness of one's real nature.

From Bṛhaspati, the preceptor of the gods, down to a vanaspati or a blade of grass, each and every soul is suffering from its illusory identification with the body. Such concealment of the real nature of the soul is universal among mankind. It is most difficult to overcome.⁵⁸ Devotion, however, proves to be the only way out.⁵⁹

It is of interest, in this connection, to notice the following classification of individual souls, offered by Śrinivāsadāsa.



God

Rāmaṇuja's God is the one object of supreme adoration, the infinite, blissful, omniscient, omnipotent, creator and ruler of the universe. The five phases of God as mentioned in Viśiṣṭādvaita philosophy are :-

1. The Transcendental (Para),
2. The Emanation (Vyūha)
3. The Incarnation (Avatāra),
4. The Immanent (Antaryāmi), and
5. The Consecrated Idols (Arcā).

This is the order given in the Viṣvaksena Samhitā⁶⁰, which is approved by Śrīnivāsadāsa⁶¹. Quoting from the Pāñcarātra—rahasya, Mādhava has, however, said in his Sarva-darśana-saṅgraha, that a devotee is to proceed gradually from the worship of the idols to the worship of incarnation ; from that to the worship of emanations ; then to the worship of God, the Transcendental ; and finally to the worship of God, the Immanent.⁶² Rāmaṇuja, however, has mentioned in his commentary to the Brahma-sūtra 2.2.41 only three aspects : (1) Sūkṣma i. e., Para, (2) Vyūha and (3) Vibhava⁶³ or avatāra.

The first is the Transcendental aspect. The notion of God's transcendence is as old as the Vedas. The R̥gveda has clearly mentioned that Puruṣa is not only in the world, but also transcends the phenomenal universe.⁶⁴ It further states that the entire world is only one fourth of Divinity, whereas His three-fourths are above it.⁶⁵ As a matter of fact, God does not possess four parts : it is only for the sake of the convenience of understanding the true nature of God, Rāmaṇuja says, that He has been held to have four parts.⁶⁶ In fact, the sacred text simply aims at describing the infinite glory of God. He is, really, not exhausted in the creation. He is much more than that.⁶⁷ But Para is not the Absolute of Advaita Vedānta which has no warmth of feeling for the creation. On the other hand, Rāmaṇuja's Para is an embodiment of love and grace. The Ācārya maintains that all the six Divine attributes are fully manifested in the Para aspect of God. The Divine form of Para is, according to him, made of these six attributes ; and he calls this aspect of God subtle (Sūkṣma)⁶⁸. The Transcendent God has His own Divine life, and Rāmaṇuja holds that it is with this anthropomorphic aspect of God that a freed soul enjoys communion which is the summum bonum of human life.

The second is the Emanation (Vyūha). It is in this aspect that we conceive of God as creator, sustainer and destroyer of the world⁶⁹.

The third is the Immanent (Antaryāmi). God is not only busy in the work of the world, but He also pervades it. It is He who supports matter and individual souls. He is thus the indwelling principle of the universe.

The fourth is the Incarnation (Avatāra). God assumes at times, various forms—animal, human or divine—as occasion demands, with a view to protecting the virtuous, punishing the wicked and upholding righteousness.⁷⁰

The fifth is the Holy Images duly sanctified. Invoked by the devotees, God is pleased to condescend to inhabit the sacred idols for the sake of His worshippers. He forgets, as it were, His almighty nature and infinite glory to accept their humble offerings such as leaves, flowers, fruits and water.⁷¹

References

1. एकमेवाद्वितीयम् (छान्दोग्योपनिषत् ६. २. १)
2. “यथा चोलनृपः सम्राडद्वितीयोऽथ भूतले” इति तत्तुल्य-नृपति-निवारणपरं वचो, न तु तदभृत्य-पुत्रकलत्रादि-निषेधकम् (सिद्धित्रयम्)
3. (ग्र) समस्तचिदचिद्वस्तुशरीरायाखिलात्मने ।
श्रीमते निर्मलानन्दोदन्वते विष्णवे नमः (वेदान्तसार)
(व) अशेषचिदचिद्वस्तुशेषिणे शेषशायिने
निर्मलानन्द-कल्याणनिधये विष्णवे नमः । (वेदार्थसंग्रह)
(स) अतः प्रकृतिप्रकारसंस्थिते परमात्मनि प्रकारभूतप्रकृत्यंशे विकारः । प्रकायंशे चाविकारः । (वेदार्थसंग्रह)
4. अचिद्वस्तुनश्चिद्वस्तुनश्चेद्वरस्य स्वरूपस्वभाव-वैलक्षण्याच्चासंकराच्च भेदः समर्थितः । (वेदार्थसंग्रह पृष्ठ १४०)
5. ईश्वरश्चिदचिच्चेति पदार्थत्रितयं हरिः । ईश्वरश्चिदिति प्रोक्तो जीवो हृदयमचित् पुनः ।
6. द्रव्यं द्वेधा विभक्तं जडमजडमिति प्राच्यमव्यक्तकालौ । (तत्त्वमुक्ताकलाप १. ६)
7. द्रव्यं द्विविधं जडमजडं चेति । (सिद्धान्तसिद्धांजनम् पृष्ठ २)
8. तत्र जडाजडरूपयोर्विभक्तयोर्मध्ये जडलक्षणमुच्यते । (यतीन्द्रमतदीपिका पृष्ठ ३६)
9. व्याख्यातं द्रव्यपट्कम् । (तत्त्वमुक्ताकलाप ५. २)
10. तत्र जडं प्रकृतिकालभेदाद् द्विविधम्, अजडं तु जीवेश्वर-नित्यविभूति-धर्म-भूतज्ञान-भेदाच्चतुर्विधमिति द्रव्याणि षट् । (सिद्धान्तसिद्धांजनम् पृष्ठ २)
11. तानि च द्रव्याणि षट् प्रकृति-काल-शुद्धसत्त्वधर्मभूतज्ञानजीवेश्वरभेदात् ।
(यतीन्द्रमतदीपिका, पृष्ठ ३६)
12. जडत्वं चास्वप्रकाशत्वम् (सिद्धान्तसिद्धांजनम् पृष्ठ २)

13. (अ) प्रकृतिपुरुषौ उभौ अन्योन्य-संसृष्टौ अनादी इति विद्धि ।
(रामानुजकृत—गीताभाष्य १३. १६)
(ब) तथा प्रकृतेरप्यनादिता श्रुतिभिः प्रतिपादिता ।
(वेदार्थसंग्रह, पृष्ठ ११५)
14. प्रकृतिरेव स्वरूपेण विकारास्पदम् । वेदार्थसंग्रह पृष्ठ ११५)
15. सत्त्वरजस्तमांसि त्रयो गुणाः । (गीताभाष्य, १५. ५)
16. सर्वः पुरुषः प्रकृति-समुद्भवैः सत्त्वरजस्तमोभिः प्राक्तन-कर्मनिगुणं प्रबुद्धैः गुणैः स्वोचितं कर्म प्रत्यवशः कार्यते प्रवर्त्यते । (गीताभाष्य ३. ५)
17. स्थावर-जंगमात्मकानि सर्वाणि भूतानि मामिकां मच्छरीरभूतां प्रकृतिं तमः-शब्दवाच्यां नामरूपविभागानर्हां कल्पक्षये चतुर्मुखावसानसमये मत्संकल्पाद्यान्ति ।
(गीताभाष्य ६. ७)
18. मदीया प्रकृतिः सत्यसंकल्पेन मयाध्यक्षेणोक्षिता सचराचरं जगत् सूयते ।
(गीताभाष्य ६. ७)
19. भूतलनिहितबीजस्थानीयमविभक्तं तमः, मृत्तिस्तुतबीजवद्विभक्तं तमः, आद्रं पृथिव्य-यवबीजतुल्यमक्षरम्, उच्छूनबीजसमानमव्यक्तम्, अंकुरस्थानीयो महान् विवेकः ।
(सिद्धान्तसिद्धांजन, पृष्ठ १३)
20. (अ) भगवत्स्वरूपतिरोधानकरीं विपरीतज्ञानजननीं स्वविषयायाश्च भोग्यताबुद्धे-
र्जननीं.....गुणमयीं मायाम् । (शरणागतगद्य)
(ब) अस्याः कार्यं भगवत्स्वरूपतिरोधानं स्वस्वरूपभोग्यत्व-बुद्धिश्च ।
(गीताभाष्य ७. १४)
21. मम एषा गुणमयी सत्त्वरजस्तमोमयी माया यस्माद् देवी देवेन क्रीडा-प्रवृत्तेन मया एव निर्मिता । (गीताभाष्य ७. १४)
22. ऋतं च सत्यं चाभीधात्तपसोध्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ।
समुद्रादर्णवादधि संवत्सरो अजायत । (ऋग्वेद १०. १६०. १, २)
23. सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि । (शुक्ल यजुर्वेद ३२. २)
24. सदेव सोम्येदमग्र आसीत् (छान्दोग्य ६. २. १)
25. नासदासीन्नो सदासीत्तदानीम् (तैत्तिरीय ब्राह्मण २. ८. ६. ३)
(ऋग्वेद १०. १२. ६. १) श० ब्रा० १०. ५. ३. २
26. निमेषकाष्ठाकलामुहूर्तादि—परार्धपर्यन्तापरिमितावच्छेद—सर्वोत्पत्तिस्थिति—
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(वेदार्थसंग्रह)
27. पूर्वपामपि गृहः कालेनानवच्छेदात् । (योगसूत्र १. २६)
28. (अ) पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि
(वैशेषिकसूत्रम् १. १. ५)
(ब) अपरस्मिन्नपरं युगपच्चरं क्षिप्रमिति काललिङ्गानि (वैशेषिकसूत्रम् २. २. ६)

29. (अ) निमेषा दश चाष्टौ च काष्ठा त्रिशत्ता ताः कलाः, त्रिशत्कला मुहूर्तः स्यादहो-
रात्रं तु तावतः.....

तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्षिदः ।

रात्रि च तावतीमेव तेहोरात्रविदो जनाः । (मनुस्मृति १. ६४-७३)

(ब) अष्टादश निमेषास्तु काष्ठा त्रिशत्ता ताः कलाः ।

तास्तु त्रिशत् क्षणस्ते तु मुहूर्तो द्वादशास्त्रियाम् ।

ते तु त्रिशदहोरात्रः पक्षस्ते दशपञ्च च ।

पक्षो पूर्वाज्जरी शुक्ल-कृष्णौ मासस्तु तावुभौ ।

द्वौ द्वौ मार्गादिमासौ स्याद् ऋतुस्तैरयनं त्रिभिः ।

अयने द्वे गतिरुदग् दक्षिणार्कस्य वत्सरः ।

(अमरकोष १. ४. ११-१३)

(स) त्रिशत्कोट्यस्तु वर्षाणां मानुषेण द्विजोत्तमाः ।

सप्तषष्टिस्तथान्यानि नियुतान्यधिकानि तु ॥

विशतिस्तु सहस्राणि कालो यः साधिकां विना ।

मन्वन्तरस्य संख्येया लिगेस्मिन् कथिता द्विजाः ॥

(शब्दार्थचिन्तामणिः)

(द) एवं चतुर्दशमन्वन्तरे ब्रह्मदिनं भवति । (पूर्वोक्तम्)

30. निजेन तस्य मानेन चायुर्वर्षशतं स्मृतम् ।

तत्पराख्यं तदद्वन्द्वं पराद्वन्द्वमधीयते । (शब्दार्थचिन्तामणिः)

31. नित्यविभूतौ तु कालस्य विद्यमानत्वेऽपि तस्य न स्वातन्त्र्यम् । केचित्तु तत्र कालो
नास्तीति वदन्ति । (यतीन्द्रमतदीपिका पृष्ठ ५०)

32. अस्य ज्ञानस्वरूपस्यैव मणिप्रभृतीनां प्रभाश्रयत्वमिव ज्ञानाश्रयत्वमप्यविरुद्धम् ।

(श्रीभाष्य)

33. ज्ञानस्य मनः-सहकारित्वनियमान्मन एवेत्युपचारादुक्तमिति न विरोधः ।

(यतीन्द्रमतदीपिका पृष्ठ ५६)

34. अनुक्तस्य कर्मणा संकुचितज्ञानस्य.....मुक्तस्य त्वसंकुचित-ज्ञानस्य ।

(श्रीभाष्य ४।४।१५)

35. यथा ज्ञानादयः परस्य ब्रह्मणः स्वरूपतया निर्देशात् स्वरूपभूतगुणास्तथेदमपि रूपं
श्रुत्या स्वरूपतया निर्देशात् स्वरूपभूतम् । वेदार्थसंग्रह पृष्ठ २५०)

36. निपादस्थपतिन्यायेन ब्रह्मैव लोको ब्रह्मलोक इति कर्मधारयस्यैव युक्तत्वात् ।

(श्रीभाष्य ४. ३. ११)

37. ज्ञानत्वं चेद्रहस्यागमविदितमिति स्वीकृतं नित्यभूतेः ।

पाङ्गुण्यात्मात्ममेवं प्रसजति सह तत् पाठतोतो जडा सा ।

तत्सम्बन्धात् कुतश्चित् तदुपचरणमित्याहुरेके परे तु ।

ज्ञानत्वाज्जाड्यकण्ठोक्त्यनुगुणमवदन्मुख्यतामात्मनीव ॥

(तत्त्वमुक्ताकलाप ३. ६२)

38. स्वसत्ताभासकं सत्त्वं गुणसत्त्वाद् विलक्षणम् (तत्त्वमुक्ताकलाप ३.७२)

39. अतोणुरेवायमात्मा (श्रीभाष्य २. ३. २३)
40. यथा पृथिव्या गन्धस्य गुणत्वेनोपलभ्यमानस्य ततो व्यतिरेकस्तथा जानामीति ज्ञातुगुणत्वेन प्रतीयमानस्य ज्ञानस्यात्मनो व्यतिरेकः सिद्धः । दर्शयति च श्रुति-जानात्पेवायं पुरुषः इति । (श्रीभाष्य २. ३. २७)
41. एवमात्मा चिद्रूप एव हि चैतन्यगुणकः । (श्रीभाष्य)
42. चिद्रूपता हि स्वयंप्रकाशता । स्वयंप्रकाशोयमात्मा ज्ञातैव न प्रकाशमात्रम् । (श्रीभाष्य)
43. न हि लोकवेदयोर्जानातीत्यादेरकर्मकस्याकर्तृकस्य च प्रयोगो दृष्टचरः । (श्रीभाष्य)
44. न च ज्ञातृत्वम् विक्रियात्मकत्वम् । (श्रीभाष्य)
45. ज्ञातृत्वं हि ज्ञान-गुणाश्रयत्वम् । ज्ञानं चास्य नित्यस्य स्वाभाविकधर्मत्वेन नित्यम् । (श्रीभाष्य)
46. ज्ञातुः प्रभास्थानीयस्य ज्ञानस्य स्वाश्रयादन्यत्र वृत्तिर्मणि-प्रभावदुपपद्यते । (श्रीभाष्य २. ३. २६)
47. स चायमात्मा ज्ञानाश्रयो ज्ञानस्वरूपश्च (सिद्धान्तसिद्धाञ्जन पृष्ठ ५६)
48. अथ यो वेदेदं जिघ्राणीति स आत्मा..... (छान्दोग्य ८. १२. ४)
49. न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात् । (बृहदारण्य ४. ३. २६)
50. तद्गुणसारत्वाद् विज्ञानगुणसारत्वादात्मनो विज्ञानमिति व्यपदेशः विज्ञानमेवास्य सारभूतो गुणः । (श्रीभाष्य २. ३. २६)
51. उभये माध्यन्दिनाः काण्वाश्चान्तर्यामिणो नियाम्यत्वेन वागादिभिरचेतनैः सममेनं शरीरमपि विभज्याधीयते य आत्मनि तिष्ठन्.....इति माध्यन्दिनाः यो विज्ञाने तिष्ठन्नित्यादि च काण्वाः । (श्रीभाष्य १. २. २१)
52. नित्यो नित्यानां चेतनश्चेतनानां मेको बहूनां यो विदधाति कामान् (श्वेताश्वतर ६. १३)
53. अतोणुरेवायमात्मा (श्रीभाष्य २. ३. २३)
54. The surprising solution of problem, then, is that in our passage the word *anu* does not mean 'atomic' but 'small, little' in the sense of spatially restricted. (Schrader's Introduction to Pāñcarātra, page 90).
55. आत्मनोपि देहदेशविशेषे स्थित्युपगमात् । हृदयदेशे ह्यात्मनः स्थितिः श्रूयते । (श्रीभाष्य २. ३. २५)
56. आश्चर्यं वत्पश्यति कश्चिदेन
माश्चर्यं वद् वदति तथैव चान्यः,
आश्चर्यं वच्चैनमन्यः शृणोति;
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ (गीता ३. २. ४)
57. पराभिध्यानात्परमपुरुषसंकल्पादस्य जीवस्य स्वाभाविकं रूपं तिरोहितम् । (श्रीभाष्य ३. २. ४)

58. एषा यथोक्ता गुणमयी मम माया दुरत्यया दुःखेन प्रत्ययः अतिक्रमणं यस्याः सा दुरत्यया । (गीताभाष्य ७. १४)
59. मामेव मायाविनं स्वात्मभूतं सर्वात्मना ये प्रपद्यन्ते ते मायामेतां सर्वभूतमोहिनीं तरन्ति अतिक्रामन्ति । (पूर्वोक्तम्)
60. मम प्रकाशः पंचेति प्राहुर्वेदान्तपारगाः
परो व्यूहश्च विभवो नियन्ता सर्वदेहिनाम् ।
अर्चावतारश्च तथा दयालुः पुरुषाकृतिः
इत्येवं पंचधा प्राहुर्मां रहस्यविदो जनाः ॥
Viṣvaksena Samhitā quoted in Prakāśa, a commentary on Yatindra-mata-dipikā, page 83
61. एवं प्रकार ईश्वरः परव्यूह-विभवान्तर्याम्यर्चावताररूपेण पंचप्रकारः ।
(यतीन्द्रमतदीपिका, पृष्ठ ८३)
62. तदर्चाविभवव्यूह-सूक्ष्मान्तर्यामिसंज्ञकम् ।
यदाश्रित्यैव चिद्वर्गस्तत्तज्ज्ञेयं प्रपद्यते ।
पूर्वपूर्वोदितोपास्ति-विशेषक्षीण-कल्मषः,
उत्तरोत्तरमूर्त्तीनामुपास्त्यधिकृतो भवेत् । (सर्वदर्शनसंग्रहे रामानुजदर्शनम्)
63. तद्वि वासुदेवाख्यं परं ब्रह्म सूक्ष्मव्यूहविभवभेदभिन्नं..... विभवार्चनाद् व्यूहं प्राप्य व्यूहार्चनात्परं ब्रह्म वासुदेवाख्यं सूक्ष्मं प्राप्यत इति वदन्ति ।
(श्रीभाष्य २. ३. ४१)
64. त्रिपादूर्ध्वं उदैत् पुरुषः (ऋग्वेद १०. ६०. ४३)
65. पादोस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि (पूर्वोक्तम्)
66. योयं "चतुष्पाद् ब्रह्म षोडशकलं" पादोस्य विश्वा भूतानि" इत्युन्मानव्यपदेशः
स बुद्धयर्थः परस्योपासनार्थः "सत्यं ज्ञानमनन्तं ब्रह्म" इत्यादिभिर्जगत्कारणस्य परस्य ब्रह्मणोपरिच्छिन्नत्वात्स्वत उन्मितत्वासम्भवात् (श्रीभाष्य ३. २. ३२)
67. अतो ज्यायाश्च पुरुषः (ऋग्वेद १०. ६०. ३)
68. सूक्ष्मं तु केवलपाङ्गुण्यविग्रहम् तथा वासुदेवाख्यं परं ब्रह्म सम्पूर्णपाङ्गुण्य-वपुः ।
(श्रीभाष्य २. २. ४१)
69. तत्र संकर्षणो.....जगत्-संहारं च करोति । प्रद्युम्नः.....सृष्टिं च करोति । अनिरुद्धः रक्षणस्य निर्वाहकः ।
(तत्त्वत्रय cited by Vasudeva Abhyāṅkara in his Prakāśa commentary on Yatindra-mata-dipikā, page 85)
70. सम्भवामि युगे युगे । (गीता ४.८)
71. पलं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥
(गीता ६.२६)

CHAPTER III

THE NATURE OF GOD

Part I

Rāmānuja's criticism of the views of Śaṅkara, Bhāskara and Yādava.

In order to establish his theistic conception of the universe, Rāmānuja has criticized the views of his opponents. His polemic was mainly directed against Advaita Vedānta of Śaṅkara, besides the schools of Bhāskara and Yādava.

The Advaita-vāda usually comprises the views of Śaṅkara and his followers. Before offering his criticism of the Advaita schools, Rāmānuja points out its main features. According to Advaita, Rāmānuja says, Brahman is essentially unqualified consciousness only, and though in itself free and self-luminous, it appears to be in bondage. When true knowledge viz. 'Thou art That' dawns upon the individual, he becomes one with Brahman.¹ The differences are not real. 'Some Vedāntists hold that there is only one finite soul and one body and all the universe with its entire multiplicity is his imagining'². Illusory are the preacher, the scripture, the reader as well as the knowledge attained through the scriptures. And all this is known through the illusory scriptures.³

To Advaita position that Brahman is unqualified, Rāmānuja objects thus. The Upaniṣads say : 'It willed to become many',⁴ and 'The created beings have their origin in It, are accommodated in It, have their support in It'.⁵ 'It' stands for Brahman and we know from these scriptural texts that Brahman creates, supports and destroys the world. The scriptures also tell us that Brahman is all-knowing, all-powerful, lord of all ; all beings are Its modes ; none is equal to or greater than It ; Its desire is true ; Its resolve is infallible ; It enlightens all. These and other qualities of Brahman, contends Rāmānuja, would be meaningless, should the Advaita view be taken as correct.

Rāmānuja then proceeds to refute the Advaita view that Brahman is real but the created world is unreal.⁶ He says that if the effect be unreal, then the Upaniṣadic proposition, 'One can know all

by knowing one', would be meaningless, because in that case there would be nothing at all for us to know or there would be confusion between the real and the unreal.⁷ The proposition, therefore, can hold good only if the 'all' be taken to be real.

It might still be contended that some Upaniṣadic passages state that Brahman is devoid of any quality. Such passages are : 'This was, O amiable, only *Sat* before',⁸ 'Only one without a second',⁹ 'Truth, knowledge and infinite is Brahman'¹⁰; 'Partless, actionless and qualityless'¹¹. To all this Rāmānuja's reply is that here the word 'this' refers to the world; the world 'before' to the state before creation.¹² When the scriptures state that the world was '*sat*', the word '*Sat*', says Rāmānuja, refers to the *Sadātmaka* i.e. one whose Soul is *Sat* (God). According to him, the names and forms could not be differentiated until the process of creation started.¹³ The subtle condition of matter in the state of chaos is indeed the cause of the gross stage of matter in the cosmos; but Brahman is associated with matter in both its aspects as its inner ruler. As Brahman is one and the same in the two cases, the cause is not separate from the effect. In fact, Rāmānuja holds that the effect is but another phase of the cause itself. Rāmānuja further states that the denial of a second to Brahman is really the denial of any other ruler of the universe. The word '*advaita*' (one without a second), he continues, does not imply that Brahman is unqualified, one and homogeneous, but that It is peerless without there being a parallel to It.¹⁴

Rāmānuja holds that the universe in its multiplicity is related to God just as a body is to a soul. God and the universe can, therefore, be no more treated as identical than soul and body can be. In support of this view Rāmānuja quotes such passages from the Upaniṣads as 'Who dwells in ātman',¹⁵ 'Whose body is ātman',¹⁶ 'Whose body is earth'.¹⁷ Since the universe consisting of matter and individual souls is, as it were, the body of Brahman, the names of multifarious objects ultimately denote Brahman.¹⁸ Thus the word 'thou' in the famous statement, 'Thou art That', signifies the indwelling God of whom the individual soul signified by the word 'thou' is a bodily aspect, and the word 'That' means God who is the primal cause of the universe and the repository of all auspicious qualities.¹⁹ As the Upaniṣads reveal, God is changeless and faultless, and the universe is the product of the mutations of His body viz. prakṛti.

The Advaita school holds that Brahman is unqualified consciousness, because It has been characterised as 'consciousness alone' by the scriptures.²⁰ But Rāmānuja disagrees by holding that conscious-

ness is an attribute of Brahman, and that a substance possessing an attribute cannot but be qualified.²¹ The soul, in fact, is knower and knowledge—both in one. It has, therefore, consciousness as one of its attributes. The soul cannot be identified with consciousness for the simple reason that it is more than consciousness. Moreover, there is definite evidence in the scriptures to show that Brahman is qualified: 'The Reality is all-knowing²² and all-pervading', 'Its perceptual and energetic activity is inherent and manifold.'²³ Consciousness is thus only one of the attributes of God. How, then, can only one of them be taken to reveal His entire nature? The mention of truth and consciousness as qualities of God leaves no doubt about the fact that He is qualified.²⁴ The expressions pointing to God's being devoid of attributes (*nirguṇa*) simply mean that He can not be said to possess the attributes which belong to objects other than Himself.²⁵

It is urged by the followers of Advaita that the unqualified Reality is self-luminous and that there is no need of proving that It is unqualified. All words, again, indicate the qualified nature of the thing; and if qualifications are set apart, there remains an unqualified self-luminous entity which is pure consciousness (*jñaptimātra*). To this Rāmānuja replies that even the word 'self-luminous' (*jñaptimātra*) signifies something particular, because the root and the affix of which the word consists together have a particular significance.²⁶

It is further urged by the followers of Advaita that Brahman is ever luminous by itself in Its entirety. But Rāmānuja contends that if Brahman be purely self-luminous, the superimposition of the not-self on It is impossible.²⁷ Snakehood cannot be superimposed on a rope so long as the latter is luminous. If one specific character viz *jñapti*, however, be admitted to Brahman on the authority of the sacred texts, other specific qualities mentioned in the scriptures such as bliss, infinity and truth should also be attributed to It.

If it is contended that there are in the scriptures passages which deny attributes to Brahman (*neti neti*), it would be necessary to enquire into the nature of this denial. What, then, is the real meaning of the denial of attributes to Brahman? Rāmānuja replies that Bādarāyaṇa himself has made the point clear in the *Brahmasūtra* 3-2-22.²⁸ What must be denied to Brahman are the qualities which signify its limitations. The scriptural denial of multiplicity to ultimate Reality, Rāmānuja points out, means only this that nothing exists independently of God.²⁹ In other words, all things in the world are animated by God; they constitute His body, so to say. There is only

one God in the universe, and the denial of multiplicity is intended to strengthen the belief.

The followers of Advaita hold that Brahman in Itself is unqualified consciousness, but that when Its essence (*svarūpa*) is concealed by nescience, It appears to be many. The view, Rāmānuja contends, is not sound for the following reasons.

The concealment of luminosity by nescience may mean either of two things : (1) the obstruction of the generation of luminosity ; (2) the extinction of luminosity.³⁰ But since, as the Advaitin would himself agree, the luminosity cannot be generated, what he could mean here would be the extinction of luminosity which is the same thing as the extinction of the very essence of Brahman.³¹

Two of the statements made by the Advaita school about Brahman are worth noticing here. The one is that nescience (*avidyā*) cannot affect the self-luminosity of Brahman ; the other is that it is owing to nescience (*avidyā*) that Brahman, in Itself one, appears to be many. But Rāmānuja objects that the two propositions are contradictory to each other ; for the former denies that nescience affects the Brahman, whereas the latter affirms that it does.

According to the Advaita school, knowledge of the identity of the *jīva* and Brahman—the individual and the absolute—removes nescience. Rāmānuja objects to this proposition and advances his objection in the form of a dilemma. If the disillusionment is a part of the essence of Brahman, there is no reason why anyone should make an effort to get rid of the illusion. The effort would, really, be useless. If, on the contrary, the disillusionment is distinct from Brahman, no effort on the part of anyone would succeed in getting rid of the illusion. In other words, disillusionment being either essential to or distinct from Brahman, the attempt at the attainment of disillusionment would be either superfluous inasmuch as disillusionment is eternally realized; or it would be absurd, because the disillusionment is never attainable.³² Besides, the knowledge which is said to be the means of the removal of nescience is itself of the nature of nescience. How can it then remove nescience ?

Another difficulty, according to Rāmānuja, would arise thus. Who is it, it may be asked, that knows the world of phenomena to be unreal ? It must be either Brahman or a superimposition on It. If Brahman Itself be the knower, then the Advaitin must admit, obviously inconsistently with his position, that Brahman, as characterised by the quality of knowerhood, is *Saguṇa*³³ If on the other hand, the

knower is not Brahman Itself but a superimposition on It, then, Rāmanuja argues, the superimposition as well as its cause, *viz*, nescience should be admitted by the Advaitin to persist.³⁴

The knowledge derived through illusory sources must, argues Rāmanuja, be illusory or false. Rāmanuja illustrates this argument thus. Suppose a man, while walking, sees a rope lying on the road and mistakes it for a snake and becomes afraid. Just at that moment, an acquaintance of his, whom he definitely knows to be a liar, happens to come there and tries to disillusion him. But all his efforts to persuade his friend to give up fear fail and the fear persists. Similarly, the knowledge derived from the so-called false sources of knowledge must be false and useless. So the followers of Advaita should either regard the scriptures and the contents thereof as totally real or desist from citing from them to prove their position. Rāmanuja, therefore, points out that in the sacred texts on which the school of Advaita also relies contain no words or expressions whatever which divest, or aim at divesting, Brahman of Its qualities.

Rāmanuja then turns his attention to two prominent thinkers—Bhāskara and Yādava, who while holding, like him, that Brahman is qualified, differ from him in some details.

According to Bhāskara, Brahman possesses all auspicious qualities such as sinlessness but is affected by the manifold mutations of matter which, for him, are real and not illusory. He further holds that matter limits Brahman by imposing upon It limiting adjuncts (*upādhi*), with the result that Brahman becomes individual souls with experiences of pleasure and pain. An individual soul, though a part and parcel of Brahman, is yet divided from the latter by Its adjuncts which are of course real.

If Bhāskara be right, then all the imperfections arising out of the limiting adjuncts must, argues Rāmanuja, belong to Brahman. But in that case the Vedic passages which proclaim that Brahman is without any imperfections or defects would be meaningless.³⁵

Bhāskara may, of course, contend that imperfection belongs only to the individual soul which is the product of the limitation of Brahman, whereas Brahman remains unpolluted just as the vast space (*mahākāśa*) remains unaffected by the small space such as that which is covered by a jar (*ghaṭakāśa*). But it is absurd, says Rāmanuja, to conceive that a jar can divide indivisible space into parts. Just as a jar, he continues, is in direct contact with the space,

so the upādhi must be in direct contact with Brahman which is equally partless and indivisible.³⁶

Besides, the view that the space occupied by a jar differs from the rest of the endless space is not sound. If we remove a jar from one place to another, the space in the former case will become 'a space without a jar', and in the latter case it will become 'a space with a jar'. Similarly Brahman being one, without any spatial limits, if a limiting adjunct (upādhi viz. antaḥ-karaṇa) goes from one place to another, the Brahman of this place will become free as it were, whereas the Brahman of that place will be affected. The view held by Bhāskara, objects Rāmānuja, would characterise Brahman as free in one case and as circumscribed in another. At each step of a person Brahman would thus alternately be unaffected, and the process will continue to repeat itself throughout the space a person traverses which is ludicrous indeed.³⁷

Another objection urged by Rāmānuja runs thus. If transmutation should be admitted as an essential feature of Brahman, the Vedic passages which have regarded Brahman as immutable would become meaningless³⁸. Further, if transmutation be ascribed not to Brahman but to Its energy, then the difficulty would arise as to whether the energy is to be viewed as essential to Brahman or as a product of Its transformation. Rāmānuja therefore concludes that the transmutation of Brahman is absurd in either case.³⁹

According to Yādava, Brahman possessing unrivalled, unlimited, inherent and auspicious qualities undergoes real (not illusory) transmutation into the material world and souls—human and divine. God and matter and individual souls, Yādava continues, differ from one another. God does not experience the kind of pleasure and pain which is experienced by individual souls. Again, in the state preceding Its transmutation, Brahman is undifferentiated; because, as he says, God, individual souls and matter are then one. Hence non-difference is equally real. This view is called 'Bhedābheda-vāda', the doctrine of difference-cum-nondifference.⁴⁰

Against Yādava, Rāmānuja's objections are as follows. Since Brahman is transformed into souls and matter, the experience of pleasure and pain which individual souls may have must belong to Brahman. It may indeed be contended that Brahman is not exhausted in the souls and matter but is more than these and that in that aspect in which It transcends them, It is possessed of all auspicious qualities such as omniscience and infallible determination. But this,

Rāmānuja argues, would mean that Brahman is only partially characterised by auspicious qualities. Besides, it would also follow that Brahman may be happy in one aspect and at the same time unhappy in another, which is absurd. Devadatta, for example, can in no way be happy, if one of his hands be besmeared with sandalwood paste and decorated with jewellery, while the other is beaten with a club or set on fire. Rāmānuja, therefore, concludes that the view of 'Bhedābheda' is no better than Advaita-vāda which attributes nescience or illusion to Brahman.⁴¹

References

1. (अ) परं ब्रह्मैवाज्ञं भ्रम-परिगतं संसरति तत् (वेदार्थ-संग्रहः पृष्ठम् ३) ।
(आ) निर्विशेषज्ञानमालमेव ब्रह्म । तच्च नित्यमुक्तप्रकाशस्वभावमपि तत्त्वमस्यादिसामानाधिकरण्यावगत-जीवैक्यं ब्रह्मैवाज्ञं बध्यते मुच्यते च ।
(वेदार्थ-संग्रहः पृष्ठम् १३)
2. (अ) एकमेव शरीरं जीववत् निर्जोवानीतराणि शरीराणि ।
(वेदार्थ-संग्रहः पृष्ठम् १३)
(आ) A History of Indian Philosophy by S. Dasgupta Vol I, page 477
3. आचार्यो ज्ञानोपदेष्टा मिथ्या, शास्त्रं च मिथ्या, शास्त्रप्रमाता च मिथ्या, शास्त्र-जन्यं ज्ञानं च मिथ्या, एतत् सर्वं मिथ्याभूतेनैव शास्त्रेणैवावगम्यते ।
(वेदार्थ-संग्रहः पृष्ठम् १३)
4. तदैक्षत बहु स्यां प्रजायेय (छान्दोग्योपनिषद् ६. २. ३) ।
5. सन्मूलाः सोम्येमाः प्रजाः सदायतनाः सत्प्रतिष्ठाः (छान्दोग्य ६. ८. ४, ६)
6. कारणभूतस्यैव सत्यतां विकारजातस्य चासत्यतां मृद-दृष्टान्तेन दर्शयित्वा सत्य-भूतस्यैव ब्रह्मणः निर्विशेषता प्रतिपादिता (वेदार्थ-संग्रहः पृष्ठम् १७) ।
7. (अ) एक-विज्ञानेन सर्वविज्ञानं सर्वस्य मिथ्यात्वे सर्वस्य ज्ञातव्यस्याभावान्न सेत्स्यति; सत्यमिथ्यात्वयोरेकता-प्रसक्तिर्वा । (वेदार्थ-संग्रहः पृष्ठम् १८)
(आ) ये तु कार्यकारणयोरनन्यत्वं कार्यस्य मिथ्यात्वाश्रयणेन वर्णयन्ति न तेषां कार्यकारणयोरनन्यत्वं सिध्यति, सत्यमिथ्यार्थयोरैक्यानुपपत्तिः । तथासति ब्रह्मणो मिथ्यात्वं, जगतः सत्यत्वं वा स्यात् । (श्रीभाष्यम् पृष्ठम् ३१३)

२. १. १५

8. सदेव सोम्येदमग्र आसीत् । (छान्दोग्य ६. २. १.)
9. एकमेवाद्वितीयम् (छां० ६. २. १.)
10. सत्यं ज्ञानमनन्तम् (तैत्तिरीयोपनिषद् २. १. १.)
11. निष्कलं निष्क्रियं निर्गुणम् (श्वेताश्वतरोपनिषद् ६. १६)

12. इदमिति जगन्निदिष्टम् अग्र इति च सृष्टेः पूर्वकालः (वेदार्थसंग्रहः पृष्ठम् २५)
13. एकमेवेति सदापन्नस्य जगत्सत्त्वदानीमविभक्तानामरूपतां प्रतिपाद्य तत्प्रतिपादनेनैव सतो जगदुपादानत्वं प्रतिपादितम् । (वेदार्थसंग्रहः पृष्ठम् २६)
14. स्वव्यतिरिक्त-निमित्तकारणम् “अद्वितीय”-पदेन प्रतिषिद्धम् ।
(वेदार्थसंग्रहः पृष्ठम् २१६)
15. य आत्मनि तिष्ठन्
16. यस्यात्मा शरीरम्
17. यः पृथिव्यां तिष्ठन् यस्य पृथिवी शरीरम् ।
18. (अ) देवो मनुष्यो यज्ञो राक्षसः पशुर्मुग्ः पक्षी वृक्षो सता काष्ठं शिला तृणं घटः पटः इत्यादयः सर्वेशब्दाः—तदन्तर्यामिपरमात्मपर्यन्तस्य संघातस्यैव वाचकाः । (वेदार्थसंग्रहः पृष्ठम् ३०)
- (आ) सर्वस्य चिदचिद्वस्तुनो ब्रह्मशरीरत्वाद् सर्वशरीरं सर्वप्रकारं सर्वशब्दैर्ब्रह्मा-भिधीयते (वेदार्थसंग्रहः पृष्ठम् ३४)
19. तत्पदं जगत्कारणभूतं सकलकल्याणगुणगणकरं निरवद्यं निर्विकारमाचष्टे, त्वमिति च तदेव ब्रह्म जीवान्तर्यामिरूपेण स्वशरीरजीवप्रकार-विशिष्टमाचष्टे । तदेवं... ब्रह्मण्येव तत्त्वमिति द्वयोः पदयोर्वृत्तिरुक्ता । (वेदार्थ-संग्रहः पृष्ठम् ३५)
- (ब) ऐक्यवादाश्च सामानाधिकरण्यमुक्त्यर्थतोपपादनादेव सुस्थिताः ।
(वेदार्थ-संग्रहः पृष्ठम् ३५)
20. अयमात्माप्रज्ञानघन एव । (बृहदारण्यकोपनिषद् ४. ५. १३)
21. (अ) स्वरूपनिरूपणधर्मशब्दा हि धर्ममुखेन स्वरूपमपि प्रतिपादयन्ति ।
(वेदार्थ-संग्रहः पृष्ठम् ४१)
- (आ) ज्ञानेन धर्मेण स्वरूपमपि निरूपितं न तु ज्ञानमात्रं ब्रह्म...
22. यः ... सर्वज्ञः सर्वविदित्यादिज्ञातृत्वश्रुतेः । (वेदार्थ-संग्रहः पृष्ठम् ४१)
23. परास्य शक्तिविविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।
(श्वेताश्वतरोपनिषद् ६.८)
24. ज्ञानस्य धर्म-मालत्वाद् धर्ममालस्यैकस्य वस्तुत्वप्रतिपादनानुपपत्तेश्च । अतः सत्यज्ञानादिपदानि स्वार्थभूत-ज्ञानादिविशिष्टमेव ब्रह्म प्रतिपादयन्ति ।
(वेदार्थ-संग्रहः पृष्ठम् ४३)
25. निगुणवादाश्च प्राकृतहेय-गुणनिषेधपरतया व्यवस्थिताः ।
(वे० संग्रहः पृष्ठम् १३८)
26. केन शब्देन तद् वस्तु निर्दिश्य तद्गता विशेषा निरस्यन्ते ? जसिमात्रशब्देनेति चेत्, न; सोपि सविशेषमेव वस्तुत्वबलम्बते प्रकृतिप्रत्ययरूपेण विशेषगर्भितत्वात् ।
(वे० सं० पृष्ठम् ४७)
27. ब्रह्मस्वरूपं कृत्स्नं सर्वदा स्वयमेव प्रकाशते चेत्, न तस्मिन्नन्यधर्माध्यासः सम्भवति ।
(वे० सं० पृष्ठम् ४८)
28. (अ) प्रकृतातैवत्वं प्रतिपेक्षति ततो ब्रवीति च भूयः (ब्रह्मसूत्रम् ३, २, २१)

- (आ) यतश्च निषेधानन्तरं ब्रह्मणो भूयो गुणजातं ब्रवीति अतश्च प्रकृति-विशेषणयोगितामात्रम् ब्रह्मणः प्रतिषेधति ।.....ब्रह्मणः सविशेषत्वं न प्रतिषिध्यते अपि तु पूर्वं प्रकृत्येयत्तामात्रम् । (श्रीभाष्यम् ३. २. २१)
29. सर्वप्रकारसंस्थितः सर्वेश्वरः स एवेति तत्प्रत्यनीकाब्रह्मात्मकनानात्वं प्रतिषिद्धम् । (वे० सं० पृष्ठम् ६४)
30. अविद्यया प्रकाशस्तिरोहित इति प्रकाशप्रतिबन्धो वा, विद्यमानस्य विनाशो वा । प्रकाशस्यानुत्पाद्यत्वाद्दिनाश एव स्यात् । (वे० सं० पृष्ठम् ६६)
31. तिरोधानं नाम प्रकाशनिवारणं स्वरूपातिरेकि-प्रकाशघमनिभ्युपगमेन प्रकाशस्यैव स्वरूपत्वात् स्वरूपनाश एव स्यात् । (वे० सं० पृष्ठम् ६५)
32. ब्रह्मव्यतिरेकेणैतदभ्युपगमे पुनरविद्या न निवृत्ता स्यात् । ब्रह्मैव चेन्निवृत्तिः तत्प्रागप्यविशिष्टमिति वेदान्तज्ञानात्पूर्वमेव निवृत्तिः स्यात् । (वे० सं० पृष्ठम् ८०)
33. ब्रह्मस्वरूपस्यैव जातृत्वाभ्युपगमेस्मदीय एव पक्षः परिगृहीतः स्यात् । (वे० सं० पृष्ठम् ८२)
34. अध्यस्तं चेदयमध्यासस्तन्मूलाविद्यान्तरं च निवर्त्तकज्ञानविषयतया तिष्ठत्येव । (वे० सं० पृष्ठम् ८२)
35. उपाधि-ब्रह्म-व्यतिरिक्त-वस्त्वन्तरानभ्युपगमाद् ब्रह्मण्येवोपाधि-संसर्गादौपाधिकाः सर्वे दोषा ब्रह्मण्येव स्युः । (वे० सं० पृष्ठम् ८६)
36. निरवयवस्याकाशस्यानवच्छेद्यस्य घटादिभिश्छेदासम्भवात्तेनैव आकाशेन घटादयः संयुक्ता इति ब्रह्मणोप्यच्छेद्यत्वाद् ब्रह्मैवोपाधि-संयुक्तं स्यात् । (वे० सं० पृष्ठम् ८६)
37. उपाधौ गच्छति संयुक्तवियुक्त-ब्रह्मप्रदेशभेदाच्च ब्रह्मण्येवोपाधि-संसर्गः, क्षणे-क्षणे बन्धमोक्षौ च स्यातामिति सन्तः परिहसन्ति । (वे० सं० पृष्ठम् ९४)
38. स्वरूपपरिणामाभ्युपगमादविकारत्व-श्रुतिर्बाध्यते (वे० सं० पृष्ठम् ९४)
39. उभयपक्षेऽपि स्वरूपपरिणामोऽवर्जनीय एव । (वे० सं० पृष्ठम् ९४)
40. ब्रह्मैव सुरनर-तिर्यक्-स्थावर-नारकि-स्वर्ग्यपवर्गि-चेतवनैक-स्वभावं स्वभावतो विलक्षणमविलक्षणं च विद्यदादि-नानाविधमलरूप-परिणामास्पदं च । (वे० सं० पृष्ठम् १५)
41. ब्रह्माज्ञानपक्षादपि पापीयानयं भेदाभेदपक्षः । (वेदार्थ-संग्रह, पृष्ठम् ९७)

Part II

The cult of Viṣṇu is not the cult of the sun—Viṣṇu's help to Indra in the latter's fight with Vṛttra and Śambara—The cult of Viṣṇu is not modelled on the cult of Indra—Viṣṇu is not 'Hercules-Lyra' of the sky—The cult of Trimūrti—Viṣṇu, the Brahman of the Upaniṣads—The teachings of some of the oft-quoted vidyās.

Rāmānuja's God is indeed devoid of physical qualities : *sattva*, *rajas* and *tamas*. But existence, consciousness, bliss and infinitude constitute His very essence. Besides, God, as Rāmānuja holds, has many other auspicious qualities such as mercy. He pervades the universe just as an individual soul pervades its body. It is due to His immanence in the physical world and the individual souls that there can be no duality in God. He is one. The universe is His body, so that all the diversities that there are in the world are contained in Him. God's relation with the universe is that of a substance with its adjuncts. But He, while being immanent in the universe, also transcends it.¹ For God is infinite and so much more than the universe.² He is the creator, sustainer and destroyer of the universe which is only an infinitesimal part of Him. The motive which prompts God to create a world is nothing else than sport (*līla*).³ It is in *Vaikuṇṭha*, His heavenly abode situate beyond this universe, that God lives in His glory,⁴ as the Supreme Person of exquisite beauty. Those who possess true knowledge of their own selves and those who practise devotion are granted communion with Him in *Vaikuṇṭha*. It is from there that God generally comes to protect the pious, to punish the wicked and to uplift righteousness.

Rāmānuja believed in one God. He was by no means a polytheist. Nor do his writings betray any trace of henotheism, according to which some one god or the other is supreme over the rest. He was not a deist either. Nor was he a pantheist; for while according to pantheism, there is no God apart from nature or the universe, Rāmānuja holds that God is not exhausted in the universe but transcends it. Rāmānuja was, strictly speaking, a theist, holding

the belief that there is one God who made this world and who governs it.

Rāmanuja's God is Viṣṇu. The word 'Viṣṇu' has several meanings such as fire, one of the Vasu-gods,⁶ one of the Āditya-gods.⁷ But the Viṣṇu of Rāmanuja is not one of them. Viṣṇu, as Rāmanuja holds, is the Deity who is invoked and extolled by Vasiṣṭha and others in the Ṛgveda. Puruṣa, Nārāyaṇa and Brahman spoken of in the Vedic literature, and Bhagavān and Vāsudeva of the epics, the Purāṇas and the Āgamas are, for him, one and the same Supreme Being. These different names are held by Rāmanuja to be only synonyms of Viṣṇu.

The Vedic seers adored many gods—Indra, Agni, Varuṇa, Soma and so on. The ancient religion as revealed by the Vedas is, therefore, held by many to be poly-theistic. But the seers realized that the underlying principle on which the creation rests is one. 'Reality is one ; the sages call It differently.'⁸ They held that Reality is immanent in the creation and the term they used to denote It was Viṣṇu. Viṣṇu is one who pervades. The seers also applied the name 'Puruṣa' to Him, meaning by it one who permeates the world. The name 'Nārāyaṇa' has the same significance. The conception of an all-pervading Deity was thus quite familiar to the Vedic sages. The Ṛgveda has characterised Viṣṇu as beneficent, undecivable, protector of the world, protector of the embryos, innocuous, bountiful, generous, deliverer, innoxious, wide-paced, new, eternal, having a blissful spouse, helpful to mankind, friend of Indra, wish-fulfiller, young, brave, all-pervading, lord and creator. He is said to live far beyond this world, and to have sustained all the worlds alone.¹⁰

According to Macdonell, Viṣṇu 'occupies but a subordinate position in the Ṛgveda.'¹¹ He has arrived at this conclusion by observing that Viṣṇu is extolled in 'not more than five whole hymns and part of another'. But, while it is true that Viṣṇu has been less frequently invoked than some of the other gods of the Vedas, this does not detract from the influence which Viṣṇu exercised on the minds of the seers. Take the case of the Vedic eulogies of rivers. Sarasvatī should have been the most important of the rivers spoken of in the Vedas, if importance is measured in terms of the volume of praise she has received. She is lauded in three entire hymns, but this cannot, in any way, be detrimental to the greatness of Gaṅgā, although reference to her in the Ṛgveda is very meagre, she being mentioned directly only in one stanza. The reference to jñāna-

kāṇḍa is likewise much less than that to karma-kāṇḍa, in the Vedas ; and yet the former is usually taken to be higher than the latter. So the smallness of the number of hymns on Viṣṇu in the R̥gveda should not, therefore, be interpreted as signifying this Deity's subordinate position.

A review of the Sun-theory

Viṣṇu seems, says Macdonell, to have been primarily conceived as the sun. In his opinion 'Viṣṇu's three steps refer to the course of the sun.'¹² The three steps, he says, mean, for most European scholars, the rising, culminating and setting of the sun. He adds that Aurnavābha also favoured this 'purely naturalistic interpretation'. But the view which Aurnavābha exactly held on this point is not clear. He opined, according to Yāska, that Viṣṇu strode on Samā-rohaṇa, Viṣṇu-pada and Gaya-śiras. Out of these three the Gayaśiras has been taken by some to mean the setting of the sun. Dr. Lakshman Sarup interprets it as the mountain of the setting sun. But this interpretation does not seem to be satisfactory. The Gayaśiras has no connection whatever with the setting of the sun. It is, on the contrary, a sacred place in Gayā. The Bhāgavata has recommended it as one of the sacred places of India where a religious aspirant should live.¹³ The Vāyu-purāṇa advises an offering of a *piṇḍa* at the Gayaśiras,¹⁴ and has recorded the following legend to establish the sanctity of the place.

There was once a demon with a huge body, whose name was Gaya. Devoted to Viṣṇu, he performed an austerity on the Mount Kolāhala in order to get a boon from the Deity. Viṣṇu was pleased with the demon and granted him the boon. Thenceforward Gaya became so sacred that whosoever saw him went to Vaikuṇṭha. At this Yama's anxiety knew no bounds, and an assembly of the gods was convened to think out how they could help Yama in the normal discharge of his duties. The result was that the gods managed to put the demon under a huge slab of rock, so that he might not move about. God Viṣṇu, then, put His foot on the slab to fix it perfectly in its position. As a result, the Gaya-śiras was rendered sacred to the limit of a krośa, and Gayā with a radius of five krośas.¹⁵

The Gayaśiras referred to by Aurnavābha seems to be the above-mentioned place within Gayā. The Viṣṇu-pada also, like the Gayaśiras, is a sacred spot bearing the footprint of Viṣṇu. The Viṣṇu-pada spoken of by Aurnavābha may correspond to it. Investigation may perhaps reveal Samārohaṇa to be a third place similarly sacred. Is it

not the sacred Udyat,¹⁶ or Udayat hill in Gayā which, the Mahābhārata says, is worth visiting by pilgrims? Samārohaṇa and Udyat are similar in meaning.

According to Dr. B. Barua, 'the Vedic allegory of the three strides of Viṣṇu as explained by Aurnavābha and the Paurāṇic allegory of the upheaval of the granite hills of the Kolāhala chain by volcanic action lie at the back of the Gayā-māhātmya story of Gayāsura'¹⁷. He opines that 'viewed in astronomical perspective, the Holy Land of Gayā is to present a picture of a cosmographic chart of the heaven above with visible representations of its principal dwellers, the sun, the planets and the stars, and with a fanciful location of the milky way, the three stations of the sun in the sky during his daily course and the three stations of the sun during his annual course. The sun on the rising point (Samārohaṇa) is emblematic of childhood, the sun in meridian (Viṣṇupada) is emblematic of glorious youth, and the sun on the vanishing point (Gaya-śiras) is emblematic of old age or death.'¹⁸

Dr. Barua has thus tried to clothe Aurnavābha's theory in philosophic garb, but the point why Gayaśiras has been interpreted as vanishing point or setting aspect of the sun still remains in dark. The Gaya-śiras of Aurnavābha cannot mean, in the absence of any convincing proof, to be the mountain of the setting sun. In any case it does not seem plausible to hold, as some scholars do, that the Viṣṇupada and the Gayaśiras referred to by Aurnavābha respectively mean the meridian and setting of the sun. In Yaska's Nighaṇṭu the word 'Gaya' occurs, in the list of synonyms of 'offspring', (2.2), 'wealth' (2.10) and 'house' (3.4); but not in that of 'mountain'. Rai Kṛṣṇa Dāsa has said, in his book on Indian Iconography (Bhāratīya Mūrti Kālā : Page 53), that worship of foot-prints is very old, and has referred to Viṣṇupada near Gayaśiras as mentioned by Yaska in the 8th Century B.C.

The 'parama pada' of Viṣṇu must be, according to the above view, the final step of the Deity. So if the Deity be identified with the sun, His third step would signify the setting of the sun. The 'parama pada' is said, on the contrary, to be always visible like an extensive eye' placed in the sky.¹⁹ The sun is not visible after it sets in the west, whereas the devotees are said always to discern 'parama pada' of Viṣṇu. Again the 'parama pada' of Viṣṇu is said, in the R̥gveda, to have honey.²⁰ But we cannot trace any honey in the setting phase of the sun, the so-called final step of Viṣṇu.

The view that Viṣṇu's three steps refer to the course of the sun is not favoured by Macdonall also. He interprets the three steps after Śakapūṇi and Bergaigne, 'as the course of the solar deity through the three divisions of the universe'. In fact, there is hardly any reason for holding that these steps have anything to do with the sun. The R̥gveda reveals that Viṣṇu 'traversed the earthly spaces for the sake of man in distress';²¹ 'He traversed the earth to give it to man for a dwelling'²² and 'He traversed the earthly spaces for wide-stepping existence'.²³ Oldenberg, therefore, seems to be right when he states that 'every definite trace of solar character is lacking in Viṣṇu, that he was from the beginning conceived only a traverser of wide space, and that no concrete natural conception corresponded to the three steps'.²⁴ The Vedic description about Viṣṇu's three steps indeed reminds one of the Divine immanence in the three 'lokas' referred to in the Gītā (15.17).²⁵ Rāmānuja, therefore, holds that these three *lokas* are (a) matter, (b) embodied souls and (c) liberated souls.²⁶ That Viṣṇu's striding may properly be interpreted as His immanence in the universe is shown by a parallel reference to the striding of Puruṣa. Like the hymn of Viṣṇu the hymn of Puruṣa makes a mention about the latter's striding.²⁷

While enumerating the anthropomorphic traits of Viṣṇu, Macdonell has referred to 'the frequently mentioned strides which he takes, and his being a youth vast in body, who is no longer a child.' In this the learned scholar seems, however, to have missed one of the epithets applied to Viṣṇu, viz., *Sumaj-jāni*²⁸ meaning 'having a blissful spouse.'

Thus Viṣṇu cannot be the sun. He is creator of the sun. The creation of the sun by Viṣṇu, in association with Indra, is unambiguously stated in a hymn dedicated to Viṣṇu.²⁹ This position is supported by the *Puruṣa-sukta*, a hymn traditionally recited in praise of Viṣṇu, which reveals that the sun was produced from the eye of *Puruṣa*.³⁰ Moreover, the orb of the sun is a huge heap of fire, so that no human being can think of residing there. Had Viṣṇu been identical with the sun, none would say :

'May I attain to that his well-loved dwelling,
Where men devoted to the gods are blessed :
In Viṣṇu's highest step—he is our Kinsman
Of mighty stride—there is a spring of nectar.'³¹

Another stanza expresses the similar human desire to go to the Deity's place.³²

Macdonnell has traced Viṣṇu's Sudarśana and also Garuḍa to the orb of the sun, the former on account of its round shape and the latter on account of its brilliance. But where, it may be asked, would he trace Viṣṇu's mace, sword, conch, bow and arrow? He has no definite answer. At one time he traces Viṣṇu Himself to the sun and at another he traces the Deity's disc and vehicle to the same.

To suit his purpose, Macdonnell has derived the word 'Viṣṇu' from the root *viś* which he holds primarily to mean 'to be active'.³³ But this cannot be the meaning, for the root really means 'to pervade' 'to permeate', 'to enter',³⁴ which goes to prove that Viṣṇu is one who pervades the universe.

Indra's Friendship with Viṣṇu—An Instance of Euhemerism.

Many of the European orientalists have indeed devoted themselves to the study of the Vedas, the oldest extant document of Indian civilization. They have also translated and examined them. But owing to the vast remoteness of the period to which the Vedas belong, they are not unanimous as regards the Vedic age and the meanings of the myths occurring in the Vedas. Indra is one of the gods in the Vedic pantheon to have been eulogised by the sages. He waged a war against Vṛttra, to which the Vedas refer very frequently. This warfare has been regarded as a myth by the modern scholars who have made efforts to explain it by putting forward several theories of which the following is an outline.³⁵

With reference to the view held by Yaska, the great etymologist, some scholars have opined that Vṛttra is nothing but cloud, and Indra is no other than the god of rain who disperses it. Hence the theory is known as the 'Storm theory'.

According to others, Vṛttra is nocturnal darkness which Indra (the sun) puts an end to. This may be called the 'Dawn theory'.

The third is the 'Vernal theory' according to which Vṛttra is stated to be the cold winter which freezes water, and Indra is represented as the springtime when the frozen water is melted by the rays of the sun.

The fourth holds that Vṛttra and Indra are respectively the darkness of the long nights and the light of the long days lasting alternately for six months a year in the polar regions where the primitive Aryans are supposed to have lived in the hoary past.

The truth, however, seems to be that the Vedic mythology is euhemeristic, so that the gods described therein are real personages.

This view is based upon the historical school of the Vedic interpreters according to which the deities are not mere manifestations of natural phenomena. Veda-vyāsa, the well-known epic-writer, delineated Vedic gods in details. His writings may be taken to be of the nature of exhaustive commentaries explaining all allusions and obscure meanings. Vyāsa is not, however, the first to start the historical school. Even Yaska mentions that according to the historians, Vṛttra is the son of Tvaṣṭr, a demon³⁶ whom the Kauṣītaki Upaniṣad describes as three-headed. Though Yaska seems to belong to the naturalistic school, yet he did not refrain from quoting, whenever necessary, the views of other schools current in his time. He may have had before him histories which date back even so far as the period of the³⁷ Atharva-Veda and Śatapatha.³⁸ Mention has been made of the Itihāsa and Purāṇa in the Chandogya too.³⁹

There is a passage about Indra in the R̥gveda, which is contradictory to the above naturalistic theories. It runs thus : 'O men, he is Indra who found out, in the fortieth year, Śambara dwelling in mountains and who killed the powerful, sleeping demon'.⁴⁰ The phrase 'in the 40th year' is worth consideration in this connection. No natural phenomenon e.g. storm, dawn, spring etc., can be said to occur after a lapse of forty years. Even the polar light appears and reappears after the lapse of six months. Now Indra had to fight his enemy, Śambara, for many years. Viṣṇu is Indra's friend,⁴¹ and it was, therefore, natural for him to help Indra. There are stray references to Viṣṇu's giving help to Indra during that prolonged war. As a matter of fact, Indra did beseech Viṣṇu for help,⁴² and the latter responded favourably to the former's request. They were united in their effort to destroy ninety and nine strong towns of Śambara.⁴³ Elsewhere Viṣṇu is said to have shaken ninety and four, which seems probably to refer to a penultimate state of warfare.⁴⁴ Instead of adding four and ninety together, Macdonell is inclined to multiply the two figures to get a number of three hundred and sixty which, he thinks, are the days of the year according to solar calculation.

Śambara was not, however, the only demon against whom Viṣṇu and Indra fought. They countered the deceitful feats of Vṛṣa-sipra⁴⁵ and killed hundreds and thousands of the soldiers of Varcin.⁴⁶ A person thus engaged in a war against enemies of one's friend should not be imagined to be a natural phenomenon, such as the sun or its like.

In fact, Rāmanuja's Visnu is not the sun, but is sun-hued⁴⁷ and refulgent.⁴⁷ The sun is one of His *vibhūti*s, and it gets its illumination from Him.⁴⁸ His lustre is compared, in the Gītā, to that of thousands of suns.⁵⁰ The countless stars twinkling in the blue firmament constitute God's cosmic form (*viśva-rūpa*).⁵¹

A critique of the view that the cult of Viṣṇu was modelled on the cult of Indra.

According to Dr. Bhagabat Kumar Goswami, there was a stage in the Vedic civilization when Indra was regarded as the king of the gods. As time went on, continues Goswami, 'Viṣṇu or the all-pervading God came to be looked upon with greater favour in the matter of Divine kingship', and all the greatness of Indra and other gods was transferred to Viṣṇu. He states further that the hymns dedicated to Viṣṇu at a later stage were modelled on the hymns dedicated to Indra. Then he adds that the Paurāṇic names 'Gopeśa', 'Govinda' and 'Vrajapati' for kṛṣṇa, an incarnation of Viṣṇu, show the influence of the cult of Indra and that even Śrī, the spouse of Viṣṇu, primarily belonged to Indra.⁵² As regards this view, the following observations may be made.

Indra's kingship is indeed in strict accord with the Indian tradition. But the lordship of Indra has its limitations. He is decidedly superior to the *gods*, but inferior to God in the Vedas. It cannot be said that the Vedas are devoid of the conception of one Supreme God and are confined to mere panegyrics to the gods. There are passages in the Vedas which express Indra's subordination and inferiority. The hymn on Man (*Puruṣa-sukta*), for instance, clearly states that Indra emerged out of the mouth of *Puruṣa*⁵³, and tradition identifies the *Puruṣa* of this hymn with Viṣṇu.⁵⁴

The R̥gveda, like the other Vedas, is an anthology of hymns composed by various seers. Some sages praised Indra; some, Agni; some Varuṇa; some, Uṣas; some, Viṣṇu and so on. So if any one holds that the hymns on Viṣṇu were modelled on the hymns on Indra, there may be others to hold just the opposite view. Goswami has built his theory on the resemblance between only a few words respectively occurring in the hymns on Viṣṇu and Indra. But this is hardly convincing. It may equally be probable that the hymns on Indra were modelled on the hymns on Viṣṇu. The extant Vedic anthologies (*Samhitās*) are said to have been brought into their present form and arrangement by Kṛṣṇa Dvaipāyana Vyāsa. Styles vary with individuals. Even contemporary people are likely to write

both in similar and dissimilar ways. They may also happen to use similar words or phrases even without copying one another.

Goswāmi's thesis that all the greatness of Indra and some of the important attributes of other gods were transferred to Viṣṇu when the latter was once raised to the highest position, does not seem to be correct. Viṣṇu's immanence in the universe is His own greatness. Goswāmi himself has interpreted the word 'Viṣṇu' as 'the pervading God'. So he should have thought that this greatness is Viṣṇu's own, and not transferred to him from any other god. As a matter of fact, no other god in the Vedic pantheon has this greatness. It is His immanence in the world that makes Viṣṇu the Supreme. It is the climax of excellence which no other god—not even Indra—is said to have possessed. It is immaterial that the immanent God is extolled only in five or six hymns. As regards the other important attributes of Viṣṇu, some of them are indeed common to, and shared by, more than one god. Qualities can indeed belong in common to more than one individual. Both a lotus and a rose are beautiful; and two poets, one contemplating the former and the other the latter will appreciate the beauty of the objects respectively contemplated by them. But this would not obviously be a case of transferring the beauty of one of the objects to the other. Viṣṇu is depicted in the Vedas as friend of Indra, and friends are likely to have at least some common qualities. Hence there is no question of any transfer. The same may be said of other attributes. Supposing, in agreement with Dr. Goswāmi, one holds that supremacy and other attributes are not, really, the intrinsic attributes of Viṣṇu, the question would arise as to what His own attributes are. Viṣṇu is extolled in about half a dozen hymns only. And if this small number of hymns be said to refer to His attributes which are, really, not His own but transferred to Him, He cannot be spoken as having any attribute at all. As a way out of this difficulty one may only suggest that Viṣṇu was a later creation of the sages who simply evolved a new deity to impose upon him the attributes belonging to the other gods. But this would be absolutely fanciful.

As regards the view that the epithets such as 'Gopeśa', 'Govinda', 'Vraja-pati', usually the epithets applied to Kṛṣṇa, came to be applied under the influence of the Indra cult, it may be observed that it is unwarranted in view of the fact that these epithets can directly be traced to the hymns on Viṣṇu. There are clear references both to the 'cows' and 'Vraja' in the hymns on Viṣṇu, No. 154

(Stanza VI)⁵⁵ and No. 156 (Stanza IV)⁵⁶ in the first book of the R̥gveda.

The statement that Śrī originally belonged to Indra but was later claimed by Viṣṇu is equally unfounded. According to a Paurāṇic legend, Durvāsā once pronounced on Indra the curse that the latter's kingdom would lose prosperity, and consequently the chief of the gods would have to face adversity.⁵⁷ It was during that period that the demons attacked and defeated the gods. Thereupon the gods approached Brahmā who in his turn propitiated Viṣṇu for help.⁵⁸ Viṣṇu appeared and advised the gods to make a temporary treaty with the demons and with their help to churn nectar out of the ocean. Accordingly, the gods churned the milky ocean, and Śrī was one of the celestial 'gems' that came out of it.⁵⁹ Śrī assumed Her seat on the bosom of Viṣṇu, and bestowed Her favour on the gods and made them happy.⁶⁰ The churning finally resulted in the advent of Dhanvantari holding a jar of nectar. Viṣṇu managed to infatuate the demons and to distribute among the gods the nectar by drinking which they became invincible. After this, the gods overcame their enemies and regained the kingdom of paradise.⁶¹ This is in brief the legend on which Goswāmī has based his position. Indra had been prosperous before Durvāsā's curse fell on him. The curse undermined Indra's prosperity. This event has made Goswāmī believe that Śrī primarily belonged to Indra. But here he erroneously identifies Śrī meaning 'prosperity' with Śrī, the spouse of Viṣṇu. He is perhaps not aware that the spouse of Viṣṇu has been referred to even in one of the hymns (1.156.2) of the R̥gveda. The word 'Sumaj-jāni' (one who has a blissful spouse) seems to have escaped his notice. Every student of Vedic literature knows that the Yajurveda has made a mention of Śrī and Lakṣmī as spouses of Viṣṇu. The name of Indra's queen is not Śrī. Śrī is universally mentioned both in the Vedic and the classical Sanskrit literature as Viṣṇu's spouse. According to the Paurāṇic tradition, Śrī is inseparable from Viṣṇu.⁶² She descends with Viṣṇu to this mundane order of the universe. She is represented at one time to have been born of Khyāti, the wife of Bhr̥gu, and at another to have emerged from the milky ocean. It was she who appeared as Sītā and Rukmiṇī when Viṣṇu descended in the forms of Rāma and Kṛṣṇa respectively. She has thus been, from the Vedic times to the age of the Purāṇas, associated with Viṣṇu and not with Indra as Goswāmī supposes.

A study of the Hercules Theory.

While the sun-theory and the Indra-theory are thus untenable, an equally untenable has been put forward by G.V.L. Raghava Rau

who on the basis of some astronomical data trends to identify Viṣṇu with the Hercules—Lyra system of the sky.⁶⁸ As mentioned by Edward Pococke in his 'India and Greece', Colebrooke and some other oriental scholars derived the Greek word Hercules from the Sanskrit word Hari-Kuleśa. Rau thinks that the description of Hercules as given by Aratus, a poet—astronomer of Greece, resembles the Paurāṇic description of Viṣṇu. Aratus's description is as follows :

'Near to the Dragon's head, in toilscent posture
Revolves a phantom whose name none can tell
Nor what he labours at ; they call him simply,
The man upon his knees. His knees seem bent
In desperate struggle, while from his shoulders
His hands are high uplifted and out spread
As far as he can stretch, his right footsole
Is planted on the crest of the coiled Dragon.'

This has, really, a close resemblance with the description of the Purāṇas where Viṣṇu is said to be reposing on a hooded serpent in the milky ocean. But how can Rāmānuja's Viṣṇu be identified with any one or two particular constellations ? According to him, Viṣṇu is immanent in the entire universe containing so many constellations, all things, animate and inanimate, and yet transcending all that is.

The cult of Viṣṇu is the cult of Pañcarātra, Sāttvata and Bhagavata.

As has already been said, Viṣṇu is traditionally adored with the recital of the hymn on Puruṣa. In the remote past man-sacrifice (puruṣa-medha) was performed with that hymn. But this sacrifice, really, involved no killing of life—human or animal ; only oblations were offered with clarified butter. The performance of the sacrifice occupied a duration of five nights. It was, therefore, called 'pañcarātra' or a five-night sacrifice which was a special religious rite of the devotees of Viṣṇu. As time went on, the sect of these devotees became known by the name of Pañcarātra. The worshippers did not indulge in the slaying of any living being, because purity (sattva-guṇa) was a predominant feature of their character. In fact, they came in course of time, to be known as *sāttvavat*. The second *va* of this word was haplogically dropped and the abbreviated form *sāttvat*, replaced the original one. The word 'sāttvat' is used in the Śatapatha as well as the Aitareya, and the religion of these *sāttvat* people came to be known, in latter periods, as the *sāttvata dharma*

or the religion of the sattvat sect. It may be observed in this connection that Dr. Goswami's derivation of the term 'sattvata' is objectionable. According to him, God is Sat-vat i.e., endowed with reality and 'those who have faith in such a one are sātvas'. But the word *sat* is really an adjective meaning 'real' or 'existent', and so there is no need of adding to it the suffix *vat* which is added to nouns only. Moreover, Goswami adds the suffix *śya* to *satvat* to get *Sattvata*, whereas the correct suffix to be added here should be *añ*, if we rely on the authority of Pāṇini 4.1.86.⁶⁴ It is, however, clear that the words 'pāñcarātra' and 'sattvata', which are widely known to the Vaiṣṇavas, owe their origin to a sacrifice performed for the propitiation of Viṣṇu designed as Puruṣa. As regards the Sanskrit word 'puruṣa', though it signifies the individual soul, ultimately means God, because He is immanent in matter as well as the individual souls.

Viṣṇu possesses innumerable auspicious qualities of which six are termed as *bhaga*. One who possesses *bhaga* in its entirety is called *Bhagavān*, and since none but Viṣṇu possesses it, He alone is called *Bhagavān*. One who is devoted to *Bhagavān* is called *Bhāga-vata*. This word also means the religious sect of those who are devoted to *Bhagavān*, that is, Viṣṇu.

Viṣṇu as one of the Trimūrti.

It might be asked, How can Viṣṇu who figures as only one of the trinity—Brahmā, Viṣṇu and Śiva—be the supreme God? The answer is simply this that these three gods are the three phases of one and the same God. Some of the purāṇas bear testimony to this. The Viṣṇu-purāṇa says: 'Janārdana, the adorable one, bears three epithets of Brahmā, Viṣṇu and Śiva in connection with the three functions of creation, sustenance and destruction of the cosmos respectively'⁶⁵. The Śiva-purāṇa likewise declares, 'Although I am in reality undifferentiated, I assume three appellations of Brahmā, Viṣṇu and Śiva while busy in creation, maintenance and dissolution of the world.'⁶⁶ The Bhāgavata similarly states: 'Having penetrated my own māyā of three attributes, I assume three different names according as I create, maintain and dissolve the world.'⁶⁷

Those who adhere to the cult of Trimūrti hold that the Absolute becomes Īśvara when It is associated with the material constituents. For them Īśvara is God of popular belief, who has three phases. When associated predominantly with Sattva, He is called Viṣṇu; when associated predominantly with rajas, He is Brahmā; and when associated predominantly with tamas, He is Śiva. The

cult of Trimūrti may have been in vogue for ages in India and influenced literature and the arts of painting and sculpture in this country. Bāṇa has begun, for instance, his famous poetical work, *Kaṇvaśarī*, with a prayer offered to God in these three phases.⁶⁸ It is doubtful, however, whether the cult ever had the support of any philosophical school of established repute.

The cult of Trimūrti and Advaita

Brahmā is not held to be of the same status as Viṣṇu and Śiva. According to Advaita, Brahmā has a position lower than that of Īśvara. This is clear from the designation 'Hiraṇyagarbha' which it has ascribed to the former.⁶⁹ That Brahmā is identical with Hiraṇyagarbha is certain.⁷⁰ Classical Sanskrit literature abounds in passages supporting this view. Māgha, for instance, calls Nārada 'son of Hiraṇyagarbha'.⁷¹ According to tradition also Nārada is an offspring of Brahmā.⁷² But the question why he has been given a lower status remains a riddle. The internal evidence in the Purāṇas shows that worship of Brahmā had become obsolete. The story about Śiva's curse that Brahmā would not be adored is too well known to be repeated.

As against the Trimūrti doctrine which views Īśvara as associated with sattva, rajas and tamas, Advaita holds that the Absolute, in its association with Śuddha-sattva, becomes Īśvara.⁷³ Śuddha-sattva may mean either pure or preponderating sattva. But neither of the two meanings can lead to the view of God as identical with Trimūrti; for the purity of sattva would allow no room for rajas and tamas which are as essential to the nature of Trimūrti as sattva. It may be noted in this connection that although later Advaitins have drawn distinction between Māyā and Avidyā, Śaṅkara recognises no such distinction. But even then they agreed with Śaṅkara that it is Māyā and not Avidyā that is God's adjunct and that Māyā is śuddha-sattva. It, therefore, follows that 'The Trimūrti' is not compatible with the Advaita conception of God as having for His adjunct that which is pure sattva.

Rāmānuja enters into subtle polemics, and the arguments put forward by him smack of sectarianism. He quotes from that portion of the Viṣṇu-purāṇa where Janārdana is represented as bearing the three epithets of Brahmā, Viṣṇu and Śiva. The Ācārya then argues thus: The mention of Janārdana (another name of Viṣṇu) along with Brahmā and Śiva implies that He has become a member of the Trimūrti of His own accord (icchā) and in sport (līlā).⁷⁴ But Brahmā and Śiva according to him, are, like other gods, the vibhūti of Viṣṇu.⁷⁵

Hence Rāmanuja holds that Brahṁā is but an individual soul, a Jiva, and in this he is supported by Manu-Smṛti which narrates Brahṁā's birth thus : 'In the beginning the Lord created water and poured His energy thereon ; Brahṁā was born there.'⁷⁶ 'The man created by Nārāyaṇa is called Brahṁā in the world.'⁷⁷ The Śvetāśvatara also states : 'In the beginning God creates Brahṁā and verily gives him the Vedas.'⁷⁸ Rāmanuja argues therefrom that Brahṁā is a created, finite, individual (Kṣetrajña).⁷⁹

As regards the scriptural texts which assign lordship to Rudra, Rāmanuja holds that they are to be explained in the spirit of sage Vāmadeva's utterances such as, 'I am manu, I am Surya, I am the learned sage Kakṣivān.'⁸⁰ Prahlāda, adds Rāmanuja, also said, 'The infinite (Viṣṇu) being all-pervasive, I am He. All is from me. I am all. All is in me.'⁸¹ These bold utterances of Vāmadeva and Prahlāda sound as if both of them were almighty ; but according to Rāmanuja, they were not so. The word 'I' in the above citations refers, Rāmanuja says, to God ; and the speakers feel themselves to be at one with God, not because they are identical with God but because He indwells and permeates the individuals. Divine immanence does not necessarily mean the identity of God and the individual souls.

In the system of Rāmanuja, Viṣṇu is the Supreme Self who has all individual souls as His body. Such words as 'I' and 'you' point specifically to individual souls, though they may be construed as having references to the Supreme Self in view of the fact that God is their indwelling Soul.⁸² Just as an individual is the self of its body, so Brahman which Rāmanuja equates with Viṣṇu is the Self of all the individual selves. As the head of a Vaiṣṇava sect, Rāmanuja holds that Brahṁā and Śiva are individuals like Indra ; so that they are not in themselves Supreme.⁸³ The Mahābhārata has recorded, he observes, a dialogue between Brahṁā and Rudra where the former speaks thus to the latter : 'Viṣṇu is the inner ruler of you, me and all the other embodied beings.'⁸⁴ The ācārya adds another quotation from the epic : 'Brahṁā and Rudra, the best of the gods, have sprung from (Viṣṇu's) favour and wrath. Guided by Him they create and destroy (the universe respectively)'.⁸⁵ The descent of Viṣṇu into the trinity, Rāmanuja concludes finally, is due to His wish and sport and aims at the good to the world.⁸⁶

Veṅkaṭanātha has also made the following observations on the point at issue :⁸⁷

1. Viṣṇu alone is Supreme. It is wrong to say that He has divided Himself into Brahmā, Viṣṇu and Śiva.

2. It would not be reasonable to gather from the above-mentioned text of the Viṣṇu-purāṇa that Janārdana is a deity different from Viṣṇu. To hold that the word 'Janārdana' stands for a mere conscious entity is not sound, because the word 'adorable' (Bhagavān) is associated with it.

3. That there should be three Gods is a self-contradictory proposition. The Supreme cannot be more than one. The scriptures also show that the Ruler of all is one.

4. It is futile to think that a being other than Viṣṇu is God, because the Vedas teach that Viṣṇu is the lord of all.

5. It is not also proper to hold that Viṣṇu, Brahmā and Śiva become Gods by turn according as sattva, rajas and tamas come to preponderate in different Kalpas.

Venkaṭanātha's observations are thus in strict conformity with the view of Rāmānuja that Viṣṇu is the Supreme lord of all.

Viṣṇu, The Brahman of the Upaniṣads.

For Rāmānuja, Brahman round which upaniṣadic teachings centre is none else than Viṣṇu.⁸⁸ There are several doctrines or sciences (vidyās) in the upaniṣads. Some of them teach the rites for fulfilling mundane desires while others tell us about the means of realising God. The former are called Kāmyavidyās and the latter Brahma-vidyās. One who seeks liberation must take to the latter, and such an aspirant can achieve the desired end by following any one of the Brahma-vidyās. These vidyas are many. An account of some of the most popular among these with Rāmānuja's views thereon, is given below.

1. The Doctrine of Bliss (Ānandamaya-vidyā).

God is full of bliss.⁸⁹ Bliss has various gradations on planes—human and divine—but it finds its culmination in God. The Ānandamaya is not the individual soul, but the highest Self, the Self of the individual souls, according to Rāmānuja. The expression 'full of bliss' or 'abounding in bliss' implies the total absence of pain in God, as Rāmānuja argues. It is the blissful God that bestows bliss on the individual souls.⁹⁰

2. The Doctrine of the Imperishable (Akṣara-vidyā).

God is not gross, not fine, not short, not red, not unctuous, not shadowy, not dark, not airy, not spacious, not attached and so on.⁹¹

The idea of absence of grossness etc., says Rāmaṇuja, must be included in all meditations. The qualities such as non-grossness constitute God's essential nature. God is opposed to all evil, and Rāmaṇuja observes that we should deny to God those attributes which relate to the empirical world. God must therefore be thought of, in all meditations, as having bliss and other attributes distinguished by the absence of grossness and so on.⁹² It is under guidance of such imperishable God that the sun and the moon, the sky and the earth are maintained at their proper places, and the rivers run their courses in the east and the west.⁹³

3. The Doctrine of Infinitude (Bhūma-vidyā).

Infinitude is that on the attainment of which a devotee does not see, hear, and know anything else. It is below and above, before and after. It is all. Infinitude is bliss. It is also immortality. Rāmaṇuja says that infinity is an attribute of God who is immortal and blissful.⁹⁴

4. The Doctrine of Immanence (Antar-yāmi-vidyā).

God pervades the earth and yet is other than the earth ; the earth does not know Him ; and yet the earth is His body ; He controls the earth from within. Similarly He pervades all inanimate matter—water, fire, air and so on. The individual souls are also pervaded by Him. Rāmaṇuja says that it is only the Supreme Brahman which is the Self of all, rules over all and has all beings—animate and inanimate—as Its body.⁹⁵

5. The Doctrine of Honey (Madhu-vidyā).

God is the lord, the king of all beings. All the elements, gods, worlds, sense-organs, and individual souls are fixed in Him just as spokes are fixed in the navel and the rim of a wheel. God is present everywhere. There is nothing wherein He does not exist. He is devoid of priority and posteriority and there is nothing internal and external to Him. He is omniscient. This is the essence (madhu) worth knowing.⁹⁶

6. The Doctrine preached to Upakosala (Upakosala-vidyā).

God is life, bliss and infinity. He possesses all auspicious attributes and bestows upon devotees what is good. He is refulgent.⁹⁷

7. The Doctrine of the Small (Dahara-vidyā).

The doctrine is named after the word 'small (dahara)' used as an adjective for the heart. The body of a devotee is a city within which there is a small house viz. heart wherein God lives. According

to Rāmānuja, one is to seek in God His negative and positive attributes.⁹⁸ God is free from evil, old age, death, grief, hunger and thirst. This is the negative approach. Positively speaking, His wishes and purposes are good, true and infallible. God in the heart is the same as He who is the support of the entire universe.

8. The Doctrine of One within the Sun (Antarāditya-vidyā).

The golden person who is seen within the sun has golden hair and is of golden hue from head to foot. His eyes are like a lotus blooming under the sun's rays. His name is Above (Ut), for He is above all evil. The form mentioned here is not a material one, says Rāmānuja, and he adds that it is God's essential (svābhāvika) form which He individualises in a human or divine shape in consideration of the nature and quality of the devotion of his worshippers.¹⁰⁰

9. The Doctrine of the Five Fires (Pañcāgni-vidyā).

If a person performs sacrifices and other charitable deeds in his life-time, his soul will ascend along the path of paradise, but will eventually return from there to this world of action. When such a soul leaves a gross body, the sense-organs accompany it; and since the departing soul and the sense-organs require a sort of support at that time, the subtle elements also go with it. The doctrine of the 'five fires' tells us how such an individual soul is reborn. The sages explained the process of transmigration in terms of five oblations. The subtle body associated with the individual soul is offered as an oblation to the fires of

- (a) yonder region (para loka),
- (b) clouds,
- (c) earth,
- (d) man, and
- (e) woman

in order that it can eventually be born as a child. These stages of 'five fires' are not applicable in the case of germinating plants such as the rose plant, the sweat-born creatures as the louse, and the oviparous beings such as the sparrow. These things get their gross bodies, for experiencing pleasure and pain, in a lesser number of 'fires'. Even in the case of human beings, we find exceptions. Droṇa, Draupadī and Dhṛṣṭadyumna, for instance, were not born of mothers, thus escaping the fifth 'fire'.¹⁰¹ One who knows the doctrine of 'five fires', Rāmānuja says, attains God and does not return to this world.¹⁰²

10. The Doctrine preached by Śaṇḍilya (Śaṇḍilya-vidyā).

One should quietly meditate that all this is God who is the cause of the origin, sustenance and dissolution of the universe.

According to Ramanuja, God can be apprehended only by those whose minds are pure. He is the support and controller of individual souls. He possesses a non-material, auspicious and bright form. His resolve is true, and His nature is as pure as akāśa. The entire world is His work. To Him belong all pure objects of enjoyment such as excellent odours and tastes. Being in possession of all lordly powers, and there being nothing to be attained by Him, He abides in perfect silence.¹⁰³

11. The Doctrine of Communion (Paryāṅka-vidyā).

Those who mediate upon God ascend along the path of light. Having attained God, they enjoy His communion for ever. Ramanuja adds that Divine communion is attained by those also who know the true nature of their own selves.

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कुरुक्षेत्रं गयशिरः प्रयागः पुलहाश्रमः

एते पुण्यतमा देशा हरेरर्चाश्रिताश्च ये

एतान्देशान् निषेवेत श्रेयस्कामो ह्यभीक्ष्णशः (भागवतम् ७. १४. ३०)

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तया विलोकिता देवा हरिवक्षस्थलस्थया
लक्ष्म्या मंत्रेण सहसा परां निबुद्धिमागताः ॥
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सृजन् रक्षन् हरन् विद्वं दध्ने संज्ञां क्रियोचिताम् । (भागवतम्)
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अजाय सर्गस्थितिनाशहेतवे त्रयीमयाय त्रिगुणात्मने नमः ।
(कादम्बरी मंगलाचरणम्)
69.

स्थूल	जागरित	व्यष्टि	समष्टि
सूक्ष्म	स्वप्न	विद्व	विराट्
कारण	सुषुप्ति	तैजस	हिरण्यगर्भं
		प्राज्ञ	ईश्वर
70. 'Such epithets as Prajāpati and Brahmā are also included'.
(Vedānta-sāra: Page 58)
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(पंचदशी-तत्त्वविवेक प्रकरणम् १)
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(वेदार्थसंग्रहः पृष्ठम् १६७)

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तदण्डमभवद्धैमं सहस्रांशु-समप्रभम्
तस्मिन्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः । (मनुस्मृतिः १. ८. ६)
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यो वै वेदांश्च प्रहिणोति तस्मै (श्वेताश्वतरः)
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- (आ) हिरण्यगर्भादीनां.....क्षेत्रज्ञत्वं निश्चीयते
(इ) ब्रह्माणोऽपि सृज्यत्वेन शास्त्रवश्यत्वेन च क्षेत्रज्ञत्वं गम्यते ।
(वेदार्थसंग्रहः पृष्ठम् १५७)
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(वेदार्थसंग्रहः पृष्ठम् १८४)
81. सर्वगत्वादनन्तस्य स एवाहमिति स्थितः
मत्तः सर्वमहं सर्वं मयि सर्वं सनातने (विष्णुपुराणम् १. १६. ५८)
82. (अ) जीवात्मवाचिनामहन्त्वमादिशब्दानां परमात्मन्येव पर्यवसानम्
(आ) परस्य ब्रह्माणः सर्वान्तरात्मत्वम्, सर्वस्य तच्छरीरत्वम्, शरीरवाचिनां शब्दानां शरीरिणि पर्यवसानम् (श्रीभाष्यम् १. १. ३१)
83. केवल-ब्रह्मशिवयोर्न परतत्त्वप्रसंगः (वेदार्थसंग्रहः पृष्ठम् १७७)
84. महाभारते च ब्रह्मरुद्रसंवादे ब्रह्मा रुद्रं प्रत्याह 'तवान्तरात्मा मम च ये चान्ये देहिंसजिता' इति । (वेदार्थसंग्रहः पृष्ठम् १८६)
85. एतौ द्वौ विबुध-श्रष्टौ प्रसादक्रोधजौ स्मृतौ
तदादर्शितपन्थानौ सृष्टि-संहार-कारकौ (वेदार्थसंग्रहः पृष्ठम् १८६)
86. भगवतः परब्रह्मभूतस्य वामुदेवस्य निखिलजगदुपकाराय स्वेच्छया स्वेनैव रूपेण देवादिष्ववतारः । (वेदार्थसंग्रहः पृष्ठम् १६६)
87. एकं त्रिधा विभक्तं, त्रितयसमधिकं तत्त्वमीशास्त्रयस्ते, विष्ण्वन्या मूर्ति रीष्टे, प्रभवननियमः कल्पभेदात् त्रयाणाम्, इन्द्रादीनामिव स्यान्निज-सुकृतवशादीष्व-राणां प्रवाहः, स्वादेकस्यैश्वरत्वं प्रतिफलनवदित्यादि चैवं परास्तम् ॥
(तत्त्वमुक्ताकलापः ३. १४)
88. (अ) श्रुतिशिरसि विदीप्ते ब्रह्मणि श्रीनिवासे (श्रीभाष्यमंगलम्)
(आ) परमात्मा परब्रह्म नारायणः (वे० सं० पृष्ठम् २४६)
(इ) परंब्रह्म पुरुषोत्तमो नारायणः (गीताभाष्यभूमिकायां रामानुजः)

89. तस्माद्वा एतस्माद् विज्ञानमयादन्योऽन्तर आत्माऽऽनन्दमयः
(तैत्तिरीय २. ५)
90. स एव जीवानानन्दयतीति जीवानामानन्द-हेतुरयं व्यपदिश्यते ।
(श्रीभाष्यम् १. १. १५)
91. (अ) स होवाचैतदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनसु
(बृहदारण्यकोपनिषद् ३. ८. ८)
(आ) यत् तदद्रे श्यम्..... (मुण्डकोपनिषद् १. १. ६)
92. हेयप्रत्यनीको ह्यानन्दादिब्रह्मणोऽसाधारणं रूपम् । अक्षर-ब्रह्मसम्बन्धिनीना मस्थूलत्वादिधियां सर्वब्रह्मविद्यासु अवरोधः संग्रहणम् ॥
(श्रीभाष्यम् ३. ३. ३३)
93. एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः चावापृथिव्यौ विधृतौ तिष्ठतः,—प्राच्यो नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽज्याः
(बृहदारण्यकोपनिषद् ३. ८. ६)
94. (अ) यो वै भूमा तदमृतम् (छान्दोग्योपनिषद् ७. २३. १)
(आ) यो वै भूमा तत्सुखम् (छान्दोग्योपनिषद् ७. २३. १)
(इ) भूमा परं ब्रह्म (श्रीभाष्यम् १. ३. ७)
95. (अ) य आत्मनि तिष्ठन् इत्यादि (बृहदारण्यकोपनिषद् ३. ७. २२)
(आ) परस्यैव ब्रह्मणः सर्वात्मत्वं सर्वशरीरकत्वं सर्वनियन्तृत्वं च प्रतिपाद्यते
(श्रीभाष्यम् १. २. १६)
96. अयमात्मा सर्वेषां भूतानां मधु इत्यादि (बृहदारण्यकोपनिषद् २. ५. १४)
97. सर्वकल्याणगुणाश्रयत्वं सत्यसंकल्पत्वं वा संयद्वात्मत्वं । वामनीत्वं स्वाश्रितेषु शोभन-प्रापकत्वम् । भामनीत्वं सर्वलोकव्याप्तदीप्तिमद्-विग्रहयुक्तत्वम् ।
(छान्दोग्योपनिषदि रंगरामानुज-टीका ४. १५. २)
98. दहराकाशः परं ब्रह्म, तदन्तर्बसति चापहतपाप्मत्वादि काम्यगुणजातम्, तदुभय-मन्वेष्टव्यं विजिज्ञासितव्यम् (श्रीभाष्यम् १. ३. १३)
99. तस्योदिति नाम, स एव सर्वेभ्यः पाप्मभ्य उदितः
(छान्दोग्योपनिषद् १. ६. ६)
100. तदिदं स्वाभाविकमेव रूपमित्यादि (श्रीभाष्यम् १. १. २१)
101. (अ) पुण्यकर्म्मणामपि केषांचित् पंचमाहुत्यनपेक्षया देहारम्भो लोके स्मर्यते
द्रौपदीघृष्टुम्न-प्रभृतीनाम् (श्रीभाष्यम् ३. १. १६)
(आ) द्रोणघृष्टुम्न- प्रभृतीनां सीताद्रौपदी-प्रभृतीनां चाऽप्योनिजत्वम्
(शंकर भाष्यम् ३. १. १६)
102. पंचाग्निविदोऽप्यर्चिरादिना गतिश्रवणात्, अर्चिरादिना गतस्य ब्रह्मप्राप्त्य-पुनरावृत्तिश्रवणाच्च (श्रीभाष्यम् ४. ३. १४)
103. अवाकी अनादरः, परिपूर्णैश्वर्यत्वाद् ब्रह्मादिस्तम्बपर्यन्तं निखिलं जगत् तृणी-कृत्य जोषमासीनः (श्रीभाष्यम् १. २. २)
104. स आगच्छत्यभितीजसं पर्यकम्.....तस्मिन् ब्रह्मास्ते (कोपीतकी १. ५)

CHAPTER IV

GOD AND THE WORLD

God's immanence in matter and the finite souls—The views of Lokācārya and Śrīnivāṣaḍaṣa—The relation between God and the world—Divine immanence evident from certain names applied to God : Viṣṇu, Śipivīṣṭa, Puruṣa, Nārāyaṇa and Vāṣudeva.

The universe comes out of the Supreme and again, after a fixed period, returns to Him. To explain the nature of the evolution and dissolution of the universe, the analogy of a spider has been offered in the Muṇḍaka upaniṣad, which Rāmānuja made use of with great advantage.¹ A spider evolves the web out of its body, maintains it for some time and then reabsorbs the same into its body. God is like a spider and the universe, like a web. The relation between the spider and its web is analogous to that which subsists between God and the universe. One might employ another analogy with reference to the chamelion with its varying colours. The change of its colours takes place in its body, while in its soul there is no change. Similarly all the changes in the universe take place in its exterior but not in its interior essence.

God pervades the universe in both its phases—chaos and cosmos. He also pervades all kinds of souls whether bound or emancipated or eternal. The cause and the effect are identical ; so is God in His causal and effectual states. On this point, Rāmānuja may have based himself mainly on the concept of the Antaryāmi-brāhmaṇa of the Brhadāraṇyaka Upaniṣad which states ; 'God dwells in the earth ; is within the earth ; the earth does not know Him ; the earth is His body ; and He rules within'. Of course, it is not the earth only that constitutes God's body, but many other things such as fire, sky, air, etc. God's relation with the individual soul is the same as that of the latter with its body. Arjuna said to Kṛṣṇa 'You enter into all things as their soul. You are therefore the All,'² 'You are the Soul of all the entities, the intelligent and the non-intelligent.'³

It is not difficult to understand how God can be immanent in the material world. Instances like that of fire in an iron rod may explain how this may be so. But it is not easy to understand how

God is immanent in the individual soul. Rāmānuja here cares little for logic and builds up his position on the foundation of scriptural testimony. The scriptural texts like *Madhyandina* recension of the *Bṛhadāraṇyaka* say : 'The Deity dwells in a soul, is within a soul, the soul does not know Him, the soul is His body, He rules the soul within'.⁴ Hence Rāmānuja holds that the relation between God and the souls must be the same as that which exists between God and matter.

Rāmānuja says in the *Vedārthasaṅgraha* that there is a flame in the central space of the lotus-shaped heart of man, wherein the Deity resides. The flame is yellow ; and the Deity, blue. The flame therefore looks like lightning which has, as it were, accommodated in itself a blue cloud resembling the Deity in colour.⁵ Rāmānuja took this idea from a passage of the *Mahānārāyaṇopaniṣat* (9.12) which runs thus : 'Nīla-toyada-madhyasthā vidyul-lekheva bhāsvarā'. Dr. Radhakrishnan, while explaining this text, writes, 'The God in man is like a flash of lightning in the heart of a blue cloud'.⁶ But the expression 'nīla-toyada-madhyasthā' is a compound which may be construed either as determinate (*tatpuruṣa*) or attributive (*bahubrihi*). Rāmānuja regarded it not as a determinate but as an attributive compound, as is clear from his explanatory phrase. The *Tātparya-candrikā*, a commentary on the *Ācārya's* work, also supports the view, arguing that Rāmānuja's interpretation is in harmony with the Vedic grammar according to which the word 'nīla-toyada' can be put before 'madhyasthā'.⁷ Rāmānuja likens the Deity to a blue cloud encircled by lightning on all sides. Rāmānuja perhaps meant that colour of the Deity immanent in man is like that of a cloud and the lustre emanating from His person resembles the lightning in colour. Rāmānuja's explanation presupposes a particular shape of God immanent in man. The author of the *Artha-pañcaka* says that God residing in man's heart has a form and while residing in the universe of matter He is shapeless.⁸ But the author of *Yatindramatadīpikā* further holds that God is pervasive not only in His essence and attributes but in His form also.⁹

A physical body is an adjunct to an individual soul ; similarly the entire physical universe and individual souls are an adjunct to God, the Supreme Soul. God is non-dual no doubt, but He is qualified inasmuch as He has this universe as an attribute. The universe being but adjectively related to God, His non-dual nature remains unaffected.

The world as an attribute exists not for itself but for the Deity. The world is *śeṣa* (subsidiary) and the Deity, *śeṣī* (principal). *Śeṣa* is a thing which exists for another, and that for which it exists is called *Śeṣī*. This is the view of the followers of *Mīmāṃsā*.¹⁰ The Sanskrit grammarians, however, say that *Śeṣa* is an object possessed, whereas the possessor is *śeṣī* (*Vide* Bhattoji Dīkṣita on Pāṇini 2.3.50).¹¹ The universe and the Deity are, in other words, of the same predication (*Sāmānādhikarānya*)¹² in such phrases as 'Verily all this is God'.¹³ Since the Deity is the Soul of the universe and of every object therein, each and every substantive bears a reference to Him.

The Essence of Rāmānuja's Teaching

Rāmānuja himself was rather indifferent as to how his philosophical position should be entitled. What he laid stress on was the correct understanding of the doctrine taught in the Vedas, which, in his view, comprises the following essential points :—

(a) The 'non-duality' or 'non-difference' of the ultimate Reality.¹⁴ This is expressed in Rāmānuja's view that there is one Supreme Being of whom the entire universe is the body.

(b) 'Difference cum non-difference'.¹⁵ This is meant by him in so far as he holds that the one is many only through its modes.

(c) Duality of difference.¹⁶ This is conveyed by his doctrine that matter, individual souls and God are essentially different from, and hence irreducible to, one another.

To cover all these three different aspects of Rāmānuja's theory of reality, his followers have given it the name of *Viśiṣṭādvaita*. But it cannot be definitely determined who it was that first used this name. The very word *Viśiṣṭādvaita* implies non-dualism, while the name of a treatise such as *Tattva-traya* suggests dualism.

Rāmānuja did not claim to have propounded a new theory of reality of his own. What he did was simply to organise the scattered bits of truth embodied in the ancient religio-philosophical literature of India. Although he does not claim any credit even for this, yet there is no gainsaying the fact that he rendered valuable service to the philosophic thought of India by preaching his views the importance of which cannot be under-rated.

Not only the Vedas and the Upaniṣads but the *Rāmāyaṇa* and the *Mahābhārata*, the *Purāṇas* and the *Pāñcarātra* also yield much information about the doctrine of the immanence of God in man and nature. The *Taittiriya* declares, for instance, that God created the universe and

entered it afterwards.¹⁷ The *Īśā upaniṣad* likewise states that the universe is enveloped by the Deity on all sides.¹⁸ The *Śvetāśvatara* proclaims that the Deity is immanent in the world as fire is in the burning wood, and that the world is ever pervaded by Him.¹⁹ The *Upaniṣads* thus clearly suggest that God pervades the world as its Soul. The *Rāmāyaṇa* tells the same truth. At the conclusion of the war of *Lāṅkā*, *Brahmā* eulogised *Rāma* by saying that the whole universe is His (*Rāma's*) body.²⁰ This obviously means that God pervades the world as its Soul. Similarly the *Gītā* says, 'Entering into the earth I support all creatures with my energy'.²¹ The *Viṣṇu-purāṇa* says, 'This whole universe, moveable and stationary, is pervaded O Mother *Lakṣmī*, by you and *Viṣṇu*'.²² The *Jayakhya Samhitā* says, 'The Deity pervades the whole universe; and being different from the latter, remains as non-different just as the fire resides in an iron-ball.'²³ The *Pāñcaratra* has thus suggested an interesting analogy of the fire pervading a rod of iron. When a rod of iron is heated in a furnace, fire pervades the red-hot iron, although the fire and the rod are quite distinct and independent of one another. Similarly God pervades the individual souls and nature, although He is quite distinct from both of them. "They form His body in the sense that, though animated, sustained and controlled by Him for His own ends, their change and imperfections do not in any way affect His own essential nature*". He only appears to be identical; but immanence is not identity.

Apart from the evidence of the Vedas and other scriptures, there is a very useful clue to the doctrine of immanence in the etymology of certain names usually applied to God: *Viṣṇu*, *Śipiviṣṭa*, *Puruṣa*, *Nārāyaṇa*, and *Vāsudeva*.

Viṣṇu

The most usual name of God in the devotional philosophy of *Rāmānuja* is *Viṣṇu* and this word as well as some of its synonyms suggest God's immanence in man and nature. *Viṣṇu* is the object of adoration with *Rāmānuja* as is evident from the invocations with which he begins his writings.²⁴ The word is found even in the *Ṛg-veda*, the earliest of the scriptures of the Hindus. The word is derived from the root *Viṣ* to pervade. One who pervades all beings, moveable and immovable, the sentient and the non-sentient, is *Viṣṇu*. The word has several other senses viz, the sun, fire, etc. but in religio-philosophical discourses of the *Vedānta*, it denotes the

*Hindu Conception of the Deity by B. Kumarappa, London: 1934, page 327.

Supreme Reality. The R̥gveda says that the ancients used to implore Him for His grace ; and the Aitareya mentions that Viṣṇu is the Supreme god.

Śipiviṣṭa

We know from the Nirukta of Yāska that another name of Viṣṇu is Śipiviṣṭa.²⁵ This name is as old as old as Viṣṇu, and both have the same significance. Invoking God by His thousand names, the devotees daily recite the name of Śipiviṣṭa also.²⁶ But this name seems to have been second to Viṣṇu in the age of the R̥gveda. It occurs four times in the 99th and the 100th hymns of book VII of the R̥gveda—once in the former and thrice in the latter. Both the hymns are addressed to Viṣṇu. As regards the construction of the word, it seems most probable that the root piṣa²⁷ became Śipa by metathesis. Such a metathetical process is quite familiar to the scholars of philology. The Sanskrit word for lion—Sinha—is a well-known instance of such a change of letters.²⁸ The root 'piṣa' means to be in particles, and 'śipi' thus stands for a particle, the smallest portion, an atom. One who is pervaded (viṣṭa) in Śipi or each and every atom is called Śipiviṣṭa. This meaning of the word seems to have been prevalent among the ancient sages. But as the time went on, the real significance was lost sight of, and the word was interpreted in many fanciful senses. Śaṅkara has offered two alternative interpretations of the word. First, śipi is fauna, so that one who rests among animals as sacrifice is Śipiviṣṭa. Secondly, śipis are rays, and one who is present there is Śipiviṣṭa. The former interpretation is based on Taittirīya Saṁhitā according to which sacrifice is Viṣṇu, fauna is śipi and it is sacrifice that is among the fauna. The latter interpretation is based on the Mahābhārata according to which Śi is water because it is cold (Śita), and because the Lord sleeps thereon (Śete); and those which protect and drink water are śipis i. e. rays. Since the Lord is in the rays, He is called Śipiviṣṭa.²⁹

Puruṣa

The third epithet is Puruṣa. The idea of God's immanence as indicated by the derivation, grammatical and philological, of the word Viṣṇu and Śipiviṣṭa is also conveyed by the term 'Puruṣa' which is used by Rāmānuja in compounds such as Puruṣa-vara,³⁰ Parama-puruṣa³¹ and Puruṣottama³² as synonyms of Viṣṇu. There is a hymn containing sixteen stanzas in the R̥gveda, which has recorded the great glory of God under the name of Puruṣa (literally man),

hence the hymn is called the 'Hymn of Man'; and Viṣṇu is traditionally worshiped through that hymn. The gist of it is that Puruṣa protecting this universe by His touch and immanence has transcended it,³³ and that it is the Puruṣa from whom came, after the creation of Virāt or Cosmos, the Vedas, Indra, fire, air, ether, sky, sun, moon, earth, various regions, castes, birds and beasts. The same hymn is repeated in the Yajurveda where we find six more verses added to the original sixteen. The last verse contains the names of Śrī and Lakṣmī, which indicates that the Person of the Puruṣa-sūkta is no other than Viṣṇu, for Śrī and Lakṣmī are His consorts. According to the Śatapatha Brāhmaṇa, all the worlds are cities as it were : and the one who resides there is Puruṣa.³⁴

Nārāyaṇa

The fourth name is Nārāyaṇa which Rāmānuja applies to the Deity. This is very important, because this name forms a part of the holy formulae of the sacred incantation practised by the followers of Viśiṣṭādvaita, and because the mantras containing this name are held to be as sacred as the final advice contained in stanza (18.66) of the Gītā. The word occurred probably for the first time in the Viṣṇu-gāyatri of the Maitrāyaṇī Samhitā where it is mentioned along with 'keśava' and 'Viṣṇu'.³⁵ While commenting on the hymn of Puruṣa, the Śatapatha Brāhmaṇa characterises *Puruṣa* as Nārāyaṇa.³⁶ The word again occurs in the Taittirīyāranyaka which contains the Viṣṇu-gāyatri in an altered form.³⁷ The Lātyāyana Śrauta sūtra also makes a reference to the name.³⁸ According to Manu, *nāra* is the cosmic (primal) water, the Deity's abode. He is therefore called Nārāyaṇa meaning 'one that resides on water'.³⁹ Whatever is seen or heard in the universe, the Nārāyaṇopaniṣad says, is pervaded both inwardly and outwardly by Nārāyaṇa.⁴⁰ The word occurs in the Rāmāyaṇa also,⁴¹ and the Mahābhārata has simply repeated the idea of the Manusmṛti.⁴² It has yet another meaning as suggested by grammarians : one whose abode (ayana) is the totality of men (*nāra*) is Nārāyaṇa.⁴³ The totality of men i.e. humanity seems, however, to be symbolic for the whole creation.

Vāsudeva

The fifth name is Vāsudeva⁴⁴ which also signifies the Deity is all-pervasive. Etymologically, the word is derivable from the root *vas*=to reside. Sages therefore called Him Vāsudeva, the abode of all.⁴⁵ It is also significant that Rāmānuja concluded his Śrī-bhāṣya with the quotation of a line from the Gītā wherein the Deity Him-

self admits that it is difficult to come across a sage who has realised that all is Vāsudeva.⁴⁶

Conclusion

Thus all the five names—Viṣṇu, Śipiviṣṭa, Puruṣa, Nārāyaṇa and Vāsudeva—equally point to the philosophic conception that God pervades His creation. They are all equally expressive of God's immanence in man and nature.⁴⁷ According to Rāmānuja, God, the inner controller of man and nature, is real; but no less real are men and nature. On this point Śāṅkara differs fundamentally from Rāmānuja. Śāṅkara admits two different standpoints of viewing Reality. From one, Reality is Higher Brahman (para); whereas from the other, it is Lower Brahman (apara). The former lacks attributes which the latter possesses. It is the Lower, and not the Higher Brahman, which according to Śāṅkara, rules over and guides the animate and the inanimate nature. There is neither subjectivity nor objectivity in the Higher Brahman, but the Lower One has both. There is however no such distinction in the philosophy of Rāmānuja. He believes in one type of Brahman and unlike Śāṅkara, he regards Brahman and Īśvara as synonymous. The Supreme of Rāmānuja i. e. Brahman or Īśvara is a person but His personality is not due to any illusion (māyā). The doctrine of the immanence of God in man and nature as explained by Rāmānuja has been accepted by other exponents of Vaiṣṇavism. Commenting on the Brahmasūtra 1. 2. 18, Maddhva says that Viṣṇu alone is the indweller.⁴⁸ Nimbārka also agrees by holding that Kṛṣṇa upholds all from within.⁴⁹ According to the Śuddhādvaita School, Kṛṣṇa as indweller (antaryāmin) pervades the world and regulates it.⁵⁰ The Gauḍīya school of Vaiṣṇavism holds that Kṛṣṇa as Paramātmā is the immanent regulator and He is called Mahā-Viṣṇu, Garbhodāśāyī and Kṣīraśāyī when viewed respectively from the standpoints of (1) phenomenal totality, (2) totality of individual souls and (3) an individual soul.⁵¹ Thus the apostles of the Vaiṣṇava faith have believed in the Deity's immanence in man and nature. They simply expounded in their own way the doctrine which was set forth in the Pāñcarātra literature according to which one of the five aspects of the Deity is immanence. Anantārya of the Viśiṣṭādvaita school tries to explain immanence as an inexplicable contact of Divinity with man and the world.⁵² Rāmānuja, however, sounds a note of warning. Immanence, he says, should not be confounded with transformation. God's immanence in man and nature, according to him, cannot mean that He is transformed into man and nature.⁵³ What is really meant is that He pervades the creation and the created.

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गम्यते । (श्रीभाष्यम् १।४।२८)
2. सर्वं समाप्नोषि ततोसि सर्वः । (गीता ११।४०)
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जातम् आत्मतया समाप्नोषि, अतः सर्वस्य चिदचिद्वस्तु-जातस्य त्वच्छरीरतया
त्वत्प्रकारत्वात् सर्व-प्रकारस्त्वमेव सर्वशब्दवाच्योसि । (गीतायां रामानुज-भाष्यम्
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(यतीन्द्रमतदीपिका ६)
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धिकरण्येन मनु-सूर्यादीन् व्यपदिशति । (श्री भाष्यम् १।१।३१)
(ब) देवादि शरीराणां चेतन-प्रकारतया लोकवेदयोः सामानाधिकरण्येन प्रति-
पादनं दृष्टम् । (वेदार्थ-संग्रह, पृष्ठम् ११०)
(स) सामानाधिकरण्यं हि द्वयोः पदयोः प्रकारद्वयमुखेन एकार्थनिष्ठत्वम् ।
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(विष्णुसहस्र-नामनि शांकरभाष्यम् ४२)
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एवमाह वासुदेवः सर्वमिति स महात्मा सुदुर्लभः । (श्रीभाष्यम् ४.४.२२)
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अचित्संसर्गवियुक्तं स्वरूपेणावस्थितं मुक्तस्वरूपं परमं नियमनस्थानम् इत्यर्थः ।
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चाविकारः । एवमेव जीवप्रकारसंस्थिते परमात्मनि च प्रकारभूत-जीवांशे सर्वे
चापुरुषार्थाः । प्रकार्यंशे नियन्ता निरवद्यः (वेदार्थ-संग्रहः, पृष्ठम् ११६)

CHAPTER V

THE ATTRIBUTES OF GOD.

Brahman simultaneously both Nirguṇa and Saḡuṇa—Difference between Śaṅkara and Rāmānuja—Patañjali and Rāmānuja—The absolute or fundamental and the relative attributes—Consciousness—Bliss—Truth—Purity—Infinitude—Attributes in relation to the universe—Attributes in relation to the individual souls in general—Attributes in relation to the individual souls in particular—The six attributes stressed in the Purāṇa and the Pāñcarātra.

Absence of Imperfection and Presence of all Blessed Qualities in God.

Although God is immanent in individual souls and unconscious matter, yet His nature is not in the least affected by their imperfections. Commenting on the Brahma-sūtra 3.2.11-25 Rāmānuja argues that God has two chief characteristics. First, He is devoid of all imperfections (nirdoṣa) and secondly, He is the abode of all blessed qualities (kalyāṇaguṇātmaka)¹. The imperfections which belong to the individual soul in its waking consciousness, dreams, deep sleep, swoon and death do not affect the Deity. Nor does His contact with unconscious matter affect His nature. It is not merely one's residence in a body but one's subjection to the influence of good and evil deeds that causes one pleasure and pain.² Since God is not under the influence of action (karma), His nature is ever free from pollution. The Muṇḍaka Upaniṣad says that one of the birds i. e., the jīva eats the sweet fruit while the other i. e., God looks on without eating.³ God, as Rāmānuja argues, is thus free from all imperfections, and at the same time has blessed qualities. The Chāndogya denies imperfections to God by stating that the Supreme Person is free from evil, free from old age, free from death, free from grief, free from hunger and thirst. It then adds that His wishes are realized and His determinations are fulfilled.⁴ 'Śruti' is unequivocally in agreement with Rāmānuja on this point. Its first part denies the imperfections and the second affirms the blessed qualities. The Viṣṇu-purāṇa declares the same thing. 'He has' all the blessed qualities like energy, strength, might, wisdom and valour; and there are no imperfections—pain and others—in Him.⁵ Freedom from all blemishes and possession of all blessed qualities are not incompatible in the

nature of God who is simultaneously both Nirguṇa and Saguṇa—Nirguṇa in the sense that sattva, rajas and tamas do not exist in His essence (svarūpa), and Saguṇa in the sense that all blessed qualities are His essential attributes. The Viṣṇu-purāṇa clearly states that the triad of material attributes is absent in God.⁶ The positive blessed qualities of God are so impressing and attracting that even the emancipated souls, revelling in themselves keep themselves engaged in unselfish devotion to God.⁷ Endless is the number of the blessed qualities that qualify Him.⁸

Śaṅkara denied all attributes to the Higher Brahman and held that it is the Lower Brahman that possesses attributes. In his *ṣaṭpadi* (a poem consisting of six stanzas), he praised the Deity as an abode of attributes (*guṇa-mandira*)⁹ Both Śaṅkara and Rāmānuja adored Viṣṇu, but they viewed the Deity from different angles. According to the former, Viṣṇu is Brahman as associated with cosmic ignorance, whereas according to the latter, no such thing can be associated with Him. Again, according to Advaita Vedānta, attributes such as omniscience and lordship belong to the Lower Brahman and not to the Absolute, the Higher Brahman. Since the limiting adjunct of Īśvara has preponderance of pure sattva, He knows, creates and rules over all. But Brahman, the unconditioned, pure consciousness, does not have these attributes. God, according to Śaṅkara, is thus saguṇa (possessor of attributes) and He is so in virtue of His association with ignorance in its cosmic aspect. Although ignorance, as he holds, cannot be described either as being or non-being, yet it is, in his view, made of three positive qualities—sattva, rajas and tamas.¹⁰ It is because of God's possession of these three qualities of which sattva is the most predominant, that He is saguṇa.¹¹ The Absolute on the other hand is nirguṇa (devoid of attributes), because these qualities do not belong to it. Thus did Śaṅkara admit two aspects of Brahman.¹² But Rāmānuja admitted no distinction between the Higher Brahman and the Lower Brahman. According to him, the Supreme Reality is one; and It is simultaneously nirguṇa and saguṇa. It is nirguṇa in the sense that It has no attribute in common with prakṛti. It is again saguṇa, because all the auspicious qualities such as bliss, beauty, compassion, omniscience belong to It. Maḍdhva,¹³ Nimbārka,¹⁴ Vallabha,¹⁵ and Rūpa Goswāmī¹⁶ agree with Rāmānuja in admitting the absence in God of all defects that are natural to the world of matter and individual souls and the presence in Him of all auspicious qualities.

God as conceived by the Yoga system is a puruṣa endowed with pure consciousness. He is predominantly characterised by sattva¹⁷

and so comes to possess the attribute of omniscience. The omniscient aspect of God is, therefore, according to Yoga, not essential but adventitious.¹⁸ Cognition being a function of buddhi, its association gives God a foreign character. Yoga thus differs from Rāmaṇuja who holds that knowledge is not an accidental feature of God but essential to Him.

All the auspicious attributes constitute the essence of God. Rāmaṇuja has classified them under two heads which we might respectively call the absolute and the relative. The former are admitted in common by all systems of meditation, but the latter are admitted only by some particular ones.* Rāmaṇuja holds that the conception of God as endowed with the absolute qualities is essential to all forms of meditation, while they may differ from one another with regard to relative attributes. Truth, consciousness, bliss, purity and infinity are fundamental qualities, while compassion etc., are relative ones.¹⁹ For the sake of convenience the latter may be classified as follows :—

1. Attributes in relation to the universe e.g. creatorship,
2. Attributes in relation to the individual souls in general e.g. dispensation of the fruits of actions, and
3. Attributes in relation to the souls individually and separately e.g. assurance of safety to those who seek protection.

As regards the blessed attributes, Rāmaṇuja states that He has an infinite number of them. Those among them which he frequently mentions are as follows.

The Fundamental Attributes

Consciousness

Śaṅkara strove his best to establish the unqualified nature of Brahman. He viewed It as devoid of all differences and held that the triad of knower, knowledge and the object known is a product of nescience. As there are no attributes in Brahman, It is unqualified. Even consciousness cannot be called an attribute of Brahman. It is, according to him, the essence of Brahman. But Rāmaṇuja disagrees and argues that since Brahman is the abode of infinite blessed qualities, It cannot but be qualified. It is attributes such as bliss and consciousness that constitute the essence of God, just as light and heat do in the case of fire. We cannot conceive of fire without light, heat etc ; similarly we cannot conceive of God apart from consciousness, bliss etc. Consciousness being an attribute of Brahman, the latter is a knower. Consciousness is thus the essence as well as the

*The Upaniṣads speak of several Vidyās such as Dahara-vidyā and Śāṇḍilya-vidyā which prescribe different modes of meditation.

attribute of Brahman,²⁰ just as heat is the essence as well as the attribute of fire. Hence Rāmānuja calls these attributes the essential attributes of God. Brahman cannot be regarded as omniscient, if He be held to be mere consciousness. He can be spoken of as omniscient only when knowledge is considered to be one of His attributes. God is all-knowing, because He knows whatever exists. Knowledge presupposes the knower and the known. In the expression 'omniscient' i.e. all-knowing the 'omni' or 'all' refers to the objects and the 'scient' or 'Knower', to the subject of knowledge. Even an individual soul is a knower (of course, in a limited sense) only in so far as he has knowledge as one of his attributes. If it were not so, he would not have had the experience : 'I am conscious', instead of 'I am consciousness'. Rāmānuja did not believe, like Śaṅkara, in pure, unqualified, transcendental consciousness, but held that consciousness and knowledge are synonymous. However, just as smell is different from earth, so is the attribute of knowledge different from its substratum, the ātman.²¹ Hence Viśiṣṭādvaita lays stress on the difference between a substance and an attribute.²² It agrees with the Naiyāyikas on this point. Keśava Miśra says that the relation between two inseparable entities is the relation of samavāya which subsists between (a) the whole and its part, and (b) substance and its attribute etc.²³ The relation of samavāya or necessary inherence between substance and attribute of the Nyāya system is, in fact, the same as the relation of apṛthak-siddhi of Viśiṣṭādvaita.

The ātman's subjecthood is no defect in it. To be knower is to be the substratum of the attribute of knowledge which is the essential nature of the ātman.²⁴ Rāmānuja does not, however, favour the Nyāya-Vaiśeṣika view that knowledge is an adventitious attribute of the self. On the contrary, he takes knowledge to be essentially related to the self. He does not, likewise, approve of the Sāṅkhya view that knowledge is, at the kevala stage, devoid of the difference between the knower and the known. For Rāmānuja, mere consciousness is not the self. The characteristic of the self is egoity,²⁵ and on this point the Ācārya agrees with Prabhākara school of Mīmāṃsā. The view that ahāṅkāra is itself the knower, Rāmānuja argues, is wrong, because ahāṅkāra is unconscious and so can never be the knower.²⁶ According to Śaṅkara, the self and consciousness are one whereas the self and egoity are different ; but according to Rāmānuja and Prabhākara, the self and egoity are one while the self and knowledge are different.

An individual soul depends for its knowledge on the sense-organs ; hence its knowledge is dependent, voluntary and partial.

But God's knowledge is of a different nature, being independent, spontaneous and complete. If knowledge is eternal, how is it, one might urge, that we have it in the waking state but lose it in deep sleep? The reply is that an embodied soul does not actually apprehend external objects in deep sleep because of the prevalence, during that state, of *tamas*, just as fire does not burn fuel when it is obstructed by a special stone, although its burning capacity is there all the time.

The followers of the Nyāya-Vaiśeṣika school hold that substance and attribute are different. An attribute cannot be a substance. But in the philosophy of Rāmaṇuja consciousness is both a substance and an attribute inasmuch as it inheres in its substratum and also transcends it just as light inheres in the sun and also goes beyond it.²⁷ Viśiṣṭādvaita thus classifies attributes under two heads viz. (a) pure attributes and (b) attributes cum substance; and places consciousness under the latter. The Vedic conception that the mind of a waking person goes away far and that of a sleeping one returns,²⁸ might have suggested to Viśiṣṭādvaita philosophy the idea that an individual soul resides in the heart,²⁹ whereas its attribute, consciousness, reaches not only all parts of the body but also goes beyond to external objects through the sense-organs.³⁰ In corroboration of this view Rāmaṇuja put forward instances of a gem, the sun and so on, which themselves remain at one place but emit their rays far and wide.³¹

God is omniscient. He knows all things perfectly and eternally. His knowledge is immediate inasmuch as it does not depend upon the function of the sense-organs as does knowledge in the case of individual souls. Omniscience does not, however, embrace what is self-contradictory. God cannot, for instance, be supposed to know the cessation of His own eternal being. And it would be futile to assign ignorance to God as does the author of the *Nasadiya-sukta* in the *Rgveda*, doubting if even the Lord Himself knows or knows not whence this creation came.³² Such a doubt may imply poetic beauty and suggest the unimaginable vastness and mysteriousness of the world, but philosophically speaking, creation is not due to any thing but God. It is where it has been all the time. One's ignorance of what does not exist presupposes one's true knowledge.³³

Bliss

Consciousness is not the only attribute of God; He has other attributes also. Lustre is not the only attribute of a piece of a diamond, it has a shape and possesses weight. A substance may thus have many attributes, but it is only natural that we should make men-

tion only of those attributes which are most prominent. We speak of lustre in a gem, sweet taste in sugar, heat in fire, light in the sun, fragrance in the flower and so on. But this does not mean that these objects do not possess other attributes. As a matter of fact, they do possess other attributes. A gem, for instance, has weight; sugar has whiteness; fire has glow; the sun has heat; and a flower has colour too. Similarly God possesses many qualities in addition to omniscience, and bliss is one of them.³⁴

Bliss has its grades, and the *Taittiriya Upaniṣad* has enumerated them starting from the human and ending in the Divine.³⁵ It shows that God's bliss is the highest. Bliss is an attribute of God, but sometimes the term is used as a synonym of God.³⁶ Since *ānanda* (bliss) inheres in God, He is characterised as *ānandamaya* (blissful). The suffix 'mayat', indicates profuseness or abundance and not transformation, says *Rāmānuja*.³⁷ One might urge that the presence of abundance of bliss in God implies the presence of some measure of pain in Him. To this *Rāmānuja* replies that the scriptures speak of the absence of all pain in Him.³⁸ 'Rasa' is another name for *ānanda*; hence God is called 'Rasa' too.³⁹

It is necessary to note in this connection that bliss as an attribute of God is not the same thing as the *ānanda* which *Sāṅkhya* conceives as the object of an organ of action.⁴⁰ In the case of an embodied soul the mediacy of an organ may be necessary for the enjoyment of bliss, but God's bliss is, like His knowledge, independent, spontaneous and complete.

Truth

God's existence yields to no transformation and so is absolute or supreme. The changing universe rests in God who is changeless. He is therefore called *Sat*. There is also no contraction in Divine consciousness as there may be in the consciousness of individual souls in association with action (*karma*). God is therefore the 'real of the reals' or the 'truth of the truths'.⁴¹

Infinity

God transcends both time and space i.e. He is not limited by them. The *Upaniṣad* says that Brahman is *ananta*.⁴² The *Bhāgavata* says, 'Salutation to Him whose end is not known even to gods and demons alike'.⁴³

Purity

God is free from all imperfections of the empirical world e.g. pleasure and pain, hunger and thirst, old age and death. The above-

mentioned attributes viz. truth, consciousness, bliss and infinity are specifically characteristics of God inasmuch as they are fundamentally opposed to the evils of mundane life.⁴⁴

Attributes in Relation to the Universe.

God is both the efficient and the material cause of the universe. Again, the whole creation rests in Him. He supports the entire universe and He is the abode of heaven and earth and so on.⁴⁵ Furthermore, God holds back all creation in Him, at the time of dissolution. He consumes all whether moving or stationary.⁴⁶

Power (*bala*)

The quality with which God supports the universe is called *bala*. The Upaniṣad says that the sun and the moon, the sky and the earth keep firm in their places under Divine order.⁴⁷ God upholds all lest they should fall asunder.

Prowess (*vīrya*)

Freedom from transmutation is *vīrya*.⁴⁸ Milk is changed into curd, and such transformation is observed everywhere in the domain of nature. But God is above such change; hence He is called *nirvikāra*.

Energy (*Śakti*)

It is the attribute in virtue of which God makes possible what seems impossible. He can turn a mote into a mountain and vice versa, by means of His energy which is indeed incomprehensible to the human mind. The Upaniṣad says that the Supreme energy of God is multifarious.⁴⁹

Overlordship (*aiśvarya*)⁵⁰

God keeps all things under His control.⁵¹ He rules over all the sentient and the insentient beings. The antaryāmi-brāhmaṇa of the Bṛhadāraṇyaka Upaniṣad mentions objects such as the earth, the individual soul and so on which are controlled by God. The Māṇḍūkya says that God is the Lord of all,⁵² and Bṛhadāraṇyaka also avers that He is Master of all beings.⁵³

True Desire and Infallible Resolve

God's will is never hampered, and nothing can impede His desires. Countless things are accomplished by His resolve.

Attributes in Relation to the Individual Souls in General

Source of their activity

The individual souls are inspired in their activities by the Lord.⁵⁴ Every action depends, according to Rāmānuja, upon volitional effort and he points out that the injunctions and the prohibitions laid down in the scriptures are not meaningless. God aids the effort of the individual souls by granting them His permission.⁵⁵ He is, however, not to be blamed as partial and cruel. Diversity of pleasure and pain generally takes place in accordance with the past actions of the individual souls.⁵⁶ But, holds Rāmānuja, in exceptional cases, particularly in the case of extremely devoted persons, the primary effort is actuated by God.

Dispensation of the fruits of Action

Action is non-intelligent ; hence it is incapable of bringing about good or bad result in future. According to Rāmānuja, it is omniscient and omnipotent God who gives us various forms of enjoyment here or hereafter as well as release from temporal life.⁵⁷

Sweetness (mādhurya)

The sages who realized God found Him to be most pleasant and agreeable, and they have told about His sweetness to others.⁵⁸ Ultimate Reality is indeed supernatural, but the sages employed certain words of everyday use to express its nature. They could not find in the vocabulary of common use better words than 'Life', 'Light' and so on ; and they had to rest content with the use of such words for the purpose. They loved the Real and were happy to call it by the best names available. Bādarāyaṇa warned the readers of the Upaniṣads against the folly confounding such epithets of God as Life and Light with material life and light, and Rāmānuja, while commenting on the Brahmasūtra 1.1.28, has clearly brought out this point.⁵⁹

Compassion (karuṇā)

Compassion prompts God to do good to the individual souls and to grant them salvation. This attribute has been conceived by Vādgalais as the desire to remove the pain of the afflicted devotee ; and by the Tēngalais, as the experience of the pain of the afflicted. Hence a point of dispute between the two sects.

Mildness of Disposition (Mārdava)

Śrīnivāśadāsa has conceived this attribute as God's inability to bear separation from His devotees.⁶⁰ Śrī Kṛṣṇa has said, 'I would not be

able to bear separation of my lovers from me' (Rāmanuja on Gita 8. 14).⁶¹

Sincerity (ārjava)

It has been understood as uniformity of thought, speech and action.⁶²

Dexterity (cāturya)

It is the skill of concealing the shortcomings of devotees, according to Śrīnivāsdāsa⁶³

Equality (sāmya)

It is the attribute of being adorable by all irrespective of differences of caste and creed.⁶⁴

Affection (vātsalya)

According to Śrīnivāsadāsa, this attribute consists in either not taking into consideration the devotees' imperfections, or in regarding their demerits as merits⁶⁵.

Friendliness (sauhārda)

God is the eternal friend of individual souls. The conception of God's friendliness is as old as the R̥gveda (1.164.20).⁶⁶ The Śvetāśvatara reiterates the same (4.6).⁶⁷ The Gītā also reveals that God is friend of all beings (5.29).⁶⁸ Rāmanuja adds that all people move forward to adore friends.⁶⁹ Śrīnivāsdāsa has, however, interpreted 'sauhārda' as the quality of being engrossed in the protection of the other.⁷⁰

Attributes in Relation to the Individual Souls in Particular.

Excellence of Disposition (sauśīlya)

God is affable to inferiors. He comes down to live even amongst persons of low status such as cowherds with whom He sports without the least reserve.

Generosity (audārya)

As an illustration of this attribute, Kureśa has referred, in his Octave on Nārāyaṇa or (Nārāyaṇaṣṭaka), to Śrī Kṛṣṇa's attitude towards Draupadī in supplying her with immense raiments.⁷¹

Firmness (sthairya)

As an instance of this attribute one might quote, from the Rāmāyaṇa, the incident where Rāma, finding Lakṣmaṇa wounded on the battlefield, did not care in the least for the shower of arrows

darted upon him by the enemy, but went on taking out the missile from the brother's wound.⁷²

Valour (Śaurya)

According to Śrīnivāsadāsa, valour is the capacity for entering into hostile forces. Rāma, for instance, chivalrously desired to face the forces led by Khara, despite his knowledge that even Lakṣmaṇa could overcome them.⁷³

Heroism (parākrama)

It has been interpreted as subjugation of the hostile party. Rāma's victory over Rāvaṇa may be quoted as an instance.⁷⁴

Gratitude (kṛtajñatā)

Rāma's attitude towards Hanumān when the latter had brought the news of Śītā's safety and whereabouts, may be mentioned as an instance of gratitude.⁷⁵

Assurance of Safety to Those Seeking Protection

(Śaraṇyatā)

While extending His assurance of safety to Vibhiṣaṇa, Rāma said, "I vouchsafe fearlessness from all beings to one who even once surrenders to Me and says 'I am thine, O Lord.'"⁷⁶

Fortitude (dhairya)

It is the mental power in meeting dangers, but Śrīnivāsadāsa has interpreted it as the keeping of promises.⁷⁷

Removal of Affliction (ārtiharatā)

For example, the Lord at once came to help Gajendra when the latter was attacked by an allegator. The story is well known, and is narrated at length in the Bhāgavata (Canto VIII, Chapters 2 to 4).⁷⁸

Vigour (tejas).

It is the attribute in virtue of which one dominates over others.⁷⁹

Attainability with Ease (saulabhya)

God is easy to attain for one who yearns for eternal union with Him, says Rāmānuja.⁸⁰

Of the many attributes of God, the Viṣṇu-purāṇa lays stress on six viz consciousness, power, prowess, energy, vigour and overlordship,⁸¹ and alternatively refers to overlordship, consciousness, renown; lustre, righteousness and renunciation.⁸² The Purāṇa tells

us that a collective group of these six qualities is called 'bhaga', and that he who possess all of them in entirety or fulness is called Bhagavān. This word is primarily used for God, but only secondarily for gods, sages and the like.⁸³ The pāñcarātra view on the attributes of God tallies with that of the Viṣṇu-purāṇa.⁸⁴ Kureśa has made a mention, in his octave ode to Nāāyaṇa, of another group of six attributes which appealed perhaps most to him. They are : affection, protection, removal of affliction, generosity, removal of sins and bestowal of high status.⁸⁵

Rupa Gosvāmī of the Gauḍīya Vaiṣṇava School has enumerated sixtyfour attributes of Śrī Kṛṣṇa. The sweet sports, circle of the affectionate, playing on the flute and excellent beauty are regarded by him as Śrī Kṛṣṇa's exclusive attributes.⁸⁶ The remaining sixty are said to exist in Nārāyaṇa also.⁸⁷ Śiva, Brahmā, etc., have fifty-five,⁸⁸ whereas others are conceived as possessing fifty only, but of course on a small scale.⁸⁹

The view held by Rāmanuja that God's attributes are innumerable is in accord with the teachings of the scriptural texts. Eulogizing Śrī Lakṣmī, Indra says in the Viṣṇu-purāṇa : "Even Brahmā cannot exhaustively describe thy attributes, O mother !"⁹⁰ Rightly do the gods say in Kālidāsa's Raghuvamśa (10.32) : 'That we refrain from praising thy greatness, O Lord, is due to our fatigue and incapability and not to any limitations to Thy attributes.'⁹¹

References

1. यतः सर्वत्र श्रुति-स्मृतिषु परं ब्रह्मोभयलिङ्गमुभयलक्षणमभिधीयते निरस्तं निखिलदोषत्व-कल्याणगुणगणाकरत्व-लक्षणोपेतमित्यर्थः ।
(श्रीभाष्यम् ३. २. ११.)
2. न हि शरीरान्तर्बतित्वमेव सुखदुःखोपभोगे हेतुरपि तु पुण्यपापरूप-कर्मपरवश-त्वमेव ।
(श्रीभाष्यम् १. २. ८.)
3. अपि चैके शास्त्रिन एकस्मिन्नेव देह-संयोगे जीवस्यापुरुषार्थं परस्य तु तदभावम्... अधीयते ।
(श्री भाष्यम् ३. २. १३.)
4. अपहृतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः ।
(छान्दोग्योपनिषद् ७. १. ५.)
5. तेजोबलैश्वर्य-महाबोध-सुवीर्यशक्त्यादि गुणैकराशिः ।
परः पराणां सकला न यत्र क्लेशादयः सन्ति परावरेणे ।
(विष्णु पुराणम् ६. ५. ८५.)

6. सत्त्वादयो न सन्तीशे यत्र च प्राकृता गुणाः ।
स शुद्धः सर्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु ॥ (श्री विष्णु पुराणम्)
7. आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्यंभूत गुणो हरिः । (भागवतम्)
8. ब्रह्मणोनन्तेन कल्याणगुणगणेन विशिष्टत्वं सिद्धम् । (श्रीभाष्यम् ३. २. २५.)
9. दामोदर गुण-मन्दिर सुन्दरवदनारविन्द गोविन्द ।
भव-जलधिमयन-मन्दर परमं दरमपनय त्वं मे ॥ (शंकराचार्यकृता षट्पदी)
10. अज्ञानं तु सदसद्भ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि भावरूपं यत् किञ्चि-
दिति वदन्ति । (वेदान्तसारः ३४)
11. (अ) इयं समष्टिस्तृष्टोपाधितया विशुद्ध-सत्त्व-प्रधाना । (वेदान्तसारः ३७)
(ब) एतदुपहितं चैतन्यं सर्वज्ञत्व-सर्वेश्वरत्व-सर्वनियन्तृत्वादिगुणकमध्यक्त मन्तर्यामी
जगत्कारणमीश्वर इति च व्यपदिश्यते । (वेदान्तसारः ३८)
12. किं द्वे ब्रह्मणी परमपरं चेति ? बाह्यं द्वे, एतद्वै सत्यकाम परं चापरं च ब्रह्म
यदोकार इत्यादि दर्शनात् । (ब्रह्मसूत्रे शांकर भाष्यम् ४. २. १४.)
13. नारायणं गुणैः सर्वरूपेण दोषवर्जितम् । (ब्रह्मसूत्रोपरि मध्वभाष्ये मंगलाचरणम्)
14. स्वभावतोऽपास्त-समस्तदोषमशेषकल्याण-गुणैकराशिम् । (दशसलोकी)
15. निषेधकश्रुतीनां प्रातीतिक-प्राकृतधर्मविषयत्वं धर्म-विधायकोपनिषदां त्वप्राकृत-
नित्यश्रौतधर्मविषयत्वं । (प्रमेय रत्नाण्ये शुद्धाद्वैत-मतम्)
16. (अ) प्रकटित-प्राकृतातीत-स्वाभाविका-नन्तगुणस्य तवास्तां तावद् गुणनवार्ता ।
(दुर्गम संगमनी)
(ब) समस्त-विविधाश्चर्य-कल्याण-गुणवारिधेः ।
गुणानामिह कृष्णस्य दिङ्मात्रमुपदर्शितम् ॥
(भक्ति रसामृत सिन्धुः २. १. ७४.)
17. प्रकृष्ट सत्त्वोपादानादीश्वरस्य शाश्वतिक उत्कर्षः ।
(योगसूत्रे व्यासभाष्यम् १. २४.)
18. जन्तुनुद्धरिष्यामि ज्ञानधर्मोपदेशेन... इत्यालोच्य सत्त्वप्रकर्षमुपादत्ते भगवान्...
तदिदमाहाय्यमस्य रूपं न तात्त्विकम् ।
(योगसूत्रोपरि व्यास भाष्ये वाचस्पतिमिश्र टीका १. २४.)
19. (अ) ये त्वर्थसमाना अर्थनिरूपणधर्मत्वेनार्थप्रतीत्यनुबन्धिनस्तेऽर्थस्वरूपवत् सर्वत्रानु-
वर्तन्ते ते च गुणाः सत्यज्ञानानन्दामलत्वानन्तत्वानि । ये तु निरूपितस्वरूपस्य ब्रह्मणः
कारण्यादयो गुणाः प्रतिपन्नास्तेषां गुण्यपृथक्स्थितित्वेपि प्रतीत्यनुबन्धित्वाभावाद्ये
यत्र श्रुतास्ते तत्रैवोपसंहार्या इति निरवच्छम् । (श्रीभाष्यम् ३. ३. १३.)
(ब) येन गुणजातेन विना ब्रह्मस्वरूपस्येतर-व्यावृत्तस्य अनुसंधानं न सम्भवति
तदेव सर्वत्रानुवर्तनीयम् तच्चेयदेवेत्यर्थः । इतरे सर्वकर्मत्वादयः प्रधानानुवर्तिनोपि
चिन्तनीयत्वेन प्रतिविधं व्यवस्थिताः । (श्रीभाष्यम् ३. ३. ३४.)
20. (अ) एवमात्मा चिद्रूप एव चैतन्यगुणकः । (श्रीभाष्यम्)
(ब) अस्य ज्ञानस्वरूपस्यैव ज्ञानाश्रयत्वमविरुद्धम् । (श्रीभाष्यम्)
साक्षाद्ब्रह्मसंज्ञायामिति साक्षाज् जातयैव साक्षिशब्दः । (श्रीभाष्यम्)

21. सत्यं ज्ञान मनन्तं ब्रह्मेति विपश्चितः प्राज्ञस्य ज्ञानशब्देन व्यपदेशः ।

(श्रीभाष्यम् २. ३. २६.)

(अ) यथा पृथिव्या गन्धस्य गुणत्वेनोपलभ्यमानस्य ततो व्यतिरेकस्तथा जानामीति ज्ञातुगुणत्वेन प्रतीयमानस्यात्मनो व्यतिरेकः सिद्धः । (श्रीभाष्यम् २. ३. २७.)

(ब) विज्ञानगुणसारत्वादात्मनो विज्ञानमिति व्यपदेशः । (श्रीभाष्यम् २. ३. २६.)

22. गुणगुणिनोर्भेदः किल नित्यदिचदचिद्-द्वय-परभेदः सत्यः तद्दृढयदेहो हरिरिति तत्त्वं पश्य विशिष्टाद्वैतं तत्त्वम् । (यतिराज स्तोत्रम् १८)

23. तत्रायुत-सिद्धयोः सम्बन्धः समवायः । ययोर्मध्ये एकमविनश्यत् अपराश्रितमेवाव-
तिष्ठते तावद्युत-सिद्धौ यथा अवयवावयविनो गुणगुणिनो क्रियाक्रियावन्तौ
जातिव्यक्ती विशेष-नित्य-द्रव्यं चेति । (तर्कभाषा पृष्ठम् २६)

24. न च ज्ञातृत्वं विक्रियात्मकम् । ज्ञातृत्वं हि ज्ञानगुणाश्रयत्वम् । ज्ञानं चास्य
नित्यस्य स्वाभाविकधर्मत्वेन नित्यम् । (श्रीभाष्यम्)

25. ग्रहमर्थं एव प्रत्यगात्मा न ज्ञप्तिमात्रम् । (श्रीभाष्यम्)

26. न ज्ञातृत्वमहंकारस्य, न कदाचिदपि जडस्याहंकारस्य ज्ञातृत्व-सम्भवः । (श्रीभाष्यम्)

27. आश्रयादन्यतो वृत्ते राश्रयेण समन्वयात्, द्रव्यत्वं च गुणत्वं च ज्ञानस्य प्रतिपद्यते ।
(यामुनाचार्यः)

— एवं च केचिद् द्रव्यात्मकगुणाः केचित्केवल-गुणा इति द्विविधा गुणाः ।

(यतीन्द्रमतदीपिकायां प्रकाश टीका)

28. यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवेति, दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे
मनः शिव-संकल्पमस्तु । (यजुर्वेदः)

29. हृदयदेशे ह्यात्मनः स्थितिः श्रूयते । (श्रीभाष्यम् २. ३. २५.)

30. (अ) आत्मा स्वगुणेन ज्ञानेन सकलदेहं व्याप्यावस्थितः । (श्रीभाष्यम् २. ३. २६)

(ब) हृतेः पादाद्यधोदकं क्षरति तथा ज्ञानमपीन्द्रियद्वारा निस्सृत्यार्थेन सन्निकृष्यते ।
(यतीन्द्रमतदीपिका ७)

31. यथा मणि-क्षु मणिप्रभृतीनामेक-देशवर्तिनामालोको नैकदेशव्यापी दृश्यते ।

(श्रीभाष्यम् २. ३. २६.)

32. यो अस्याध्यक्षः परमे व्योमन् सो अंग वेद यदि वा न वेद । (ऋग्वेद १०. १२६. ७.)

33. यन्नास्त्येव तदज्ञतामनुगुणां सर्वज्ञताया विदुः, व्योमाभ्भोजमिदन्तया खलु विदन्
भ्रान्तोयमित्युच्यते । (श्री श्रीस्तवः)

34. आनन्दं ब्रह्मणो विद्वान् । (तैत्तरीय २. ४.)

विज्ञानमानन्दं ब्रह्म । (बृहदारण्यक ३. ६. ३४.)

35. सैवानन्दस्य मीमांसा भवति "स एको मानुष आनन्दः "ते ये शतं प्रजापतेरा-
नन्दाः स एको ब्रह्मण आनन्दः । (तैत्तरीयोपनिषद् २०८)

36. (अ) आनन्दो ब्रह्मेति व्यजानात् । (तैत्तरीय ३. ६.)

(ब) प्राज्ञस्यानन्दः सारभूतो गुण इति प्राज्ञ आनन्द-शब्देन व्यपदिश्यते ।

(श्रीभाष्यम् २. ३. २६.)

(स) स्वरूप-निरूपणधर्मशब्दा हि धर्ममुखेन धर्मस्वरूपमपि प्रतिपादयन्ति ।

(श्रीभाष्यम् १. १. १.)

(द) आनन्दः स्वाश्रयमावेदयति ।

(श्रीभाष्यम् १. १. १३.)

37. ब्रह्मणि विकारासम्भवात्, प्राचुर्येपि मयद्विविधि-सद्भावाच्चानन्दमयः परं ब्रह्म ।
 38. यदुक्तम्, आनन्द-प्राचुर्यमल्पदुःखसद्भावमवगमयतीति तदसत् प्रमाणान्तरेण तदभावोवगम्यः । (श्रीभाष्यम् १. १. १४.)
39. (अ) रसशब्दाभिधेयानन्दमयलाभात् । (श्रीभाष्यम् १. १. २०.)
 (ब) रसो वै सः । (तैत्तिरीयोपनिषद् २. ७.)
40. वचनादान-विहरणोत्सर्गानन्दाश्च पञ्चानाम् । (सांख्यकारिका)
41. तस्य च ब्रह्मणः सत्यस्य सत्यमिति नामधेयम्* ।
 जीवानां कर्मानुगुण्येन ज्ञानसंकोचविकासौ विद्येते, परमपुरुषस्य त्वपहतपाप्मनस्तौ न विद्येते अतस्तेभ्योप्येव सत्यम् । (श्रीभाष्यम् ३. २. २१.)
42. सत्यं ज्ञान मनन्तं ब्रह्म । (तैत्तिरीयोपनिषद् २. १. १.)
43. यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः । (भागवतम् १२. १३. ३.)
44. हेयप्रत्यनीको ह्यानन्दादिब्रह्मणोसाधारणं रूपम् । (श्रीभाष्यम् ३. ३. ३३.)
45. छुपूधिष्यादीनामायतनं परं ब्रह्म । (श्रीभाष्यम् १. ३. १.)
46. चराचरस्य कृत्स्नस्यात्तृत्वं हि तस्यैव सम्भवति । (श्रीभाष्यम् १. २. ६.)
47. एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः ।
 (बृहदारण्यक ३. ८. ६.)
48. वीर्यमविकारित्वम् । (यतीन्द्रमतदीपिका ७.)
49. परास्य शक्तिविविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च । (श्वेताश्वतर ६. ८.)
50. (अ) ऐश्वर्यं नियमन-सामर्थ्यम् । (यतीन्द्रमतदीपिका ७.)
 (ब) पत्यादिशब्देभ्यः । (ब्रह्मसूत्रम् १. ३. ४४.)
51. तच्छासनातिनिवृत्तौ किं भविष्यतीति कृत्स्नं जगत्कम्पते । (श्रीभाष्यम् १. ३. ४१.)
52. एष सर्वेश्वरः । (माण्डूक्योपनिषद् ६.)
53. सर्वस्य वशी सर्वस्येशानः । (बृहदारण्यक ४. ४. २२.)
54. तत् कर्तृत्वमस्य परात्परमात्मन एव हेतोर्भवति । (श्रीभाष्यम् २. ३. ४०.)
55. पुरुषेण कृतं प्रयत्नमुख्योपपेक्षयान्तर्यामी परमात्मा तदनुमतिदानेन प्रवर्तयति । परमात्मानुमतिमन्तरेणास्य प्रवृत्तिर्नोपपद्यते । (श्रीभाष्यम् २. ३. ४१.)
56. (अ) सृज्यमान-देवादि-क्षेत्रज्ञकर्मसापेक्षत्वाद्विषम-सृष्टेः । (श्रीभाष्यम् २. १. ३४.)
 (ब) क्षेत्रज्ञ-कर्मानुगुण्येन विचित्रसृष्टि-योगात् । (श्रीभाष्यम् २. १. ३५.)
57. स एव हि सर्वज्ञः सर्वशक्तिर्महोदारो यागदानहोमादिभिरुपासनेन चाराधित ऐहिकामुष्मिक-भोगजातं स्वस्वरूपप्राप्तिरूपमपवर्गं च दातुमीष्टे ।
 (श्रीभाष्यम् ३. २. ३७.)
58. (अ) माधुर्याद्यसंख्येय कल्याणगुणगणौघ-महार्णवम् । (श्रीरंगगद्यम्)
 (ब) परिपूर्णानवरत-नित्यविशदतमानन्य-प्रयोजनानवधिकातिशयातिप्रिय-भग-वदनुभवः । (शरणागतगद्यम्)
59. (अ) परं ब्रह्मैवाकाश प्राणादि शब्दाभिधेयमिति सिद्धम् । (श्रीभाष्यम् १. १. २४.)
 (ब) स एव ज्योतिश्शब्दाभिधेय इति निरवद्यम् । (श्रीभाष्यम् १. १. २८.)
60. आश्रित-विरहासहृत्वं मार्दवम् । (यतीन्द्रमतदीपिका ७.)
61. तद्वियोगमसहमानोहम् । (गीतायां रामा० ८. १४.)
62. मनोवाक्कायैकरूपमाजं वम् । (यतीन्द्रमतदीपिका ७.)

63. आश्रितदोष-गोपनं चातुर्यम् । (यतीन्द्रमतदीपिका ७.)
64. अत्यन्तोत्कृष्टापकृष्टरूपेण वत्तमानेषु सर्वेषु भूतेषु समाश्रयणीयत्वेन समोहम् ।
(गीतायां रामानुज-भाष्यम् ६. २६.)
65. वात्सल्यं दोषेपि गुणत्वबुद्धिदोषाद्दशित्वं वा । (यतीन्द्र ० ७.)
66. द्वा सुपर्णा सयुजा सखाया । (ऋग्वेद १. १६४. २०.)
67. द्वा सुपर्णा सयुजा सखाया । (श्वेताश्वतर ४. ६.)
68. सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति । (गीता ५. २६.)
69. सुहृदामाराधनाय सर्वे प्रवर्तन्ते । (गीतायां रामानुज भाष्यम् ५. २६.)
70. स्वसत्तानपेक्ष-तद्रक्षापरत्वं सौहार्दम् । (यतीन्द्रमतदीपिका ७.)
71. भो कृष्णाच्युत भो कृपालय हरे भो पांडवानां सखे । कासि कसि सुयोगनाद्यपहृतां
भो रक्ष मामातुराम् । इत्युक्तोक्षय-वस्त्र-सम्भृततनुर्योपालयद् द्रोपदीम् । आर्तं
त्राणपरायणः स भगवान् नारायणो मे गतिः ॥ (नारायणष्टकम् ५.)
72. तां कराभ्यां परामृश्य रामः शक्तिं भयावहाम् ।
बभञ्ज समरे क्रुद्धो बलवान् विचकर्ष च ।
तस्य निष्कर्षतः शक्तिं रावणेन बलीयसा ।
धराः सर्वेषु गात्रेषु पातिता मर्मभेदिनः ॥
अचिन्तयित्वा तान् बाणान् समादिलिप्य च लक्ष्मणम् ।
अब्रवीच्च हनुमन्तं सुग्रीवं चैव राघवः ।
लक्ष्मणं परिवार्यैवं तिष्ठन्त्वं वानरोत्तमाः ।
पराक्रमस्य कालोऽयं सम्प्राप्तो मे चिरेप्सितः ॥ (रामायणम् ६. १००. ४३, ४६.)
73. त्वं हि दूरश्च बलवान् हन्या एतान्न संशयः
स्वयं निहन्तुमिच्छामि सर्वानेव निशाचरान् ॥ (रामायणम् ३. २४. १४)
74. (अ) अद्य पश्यन्तु रामस्य रामत्वं मम संयुगे ।
त्रयो लोकाः सगन्धर्वाः सिद्ध-गन्धर्व-चारणाः ॥ (रामायणम् ६. १००. ५५)
(ब) न ते मोघाः पराक्रमाः । (रामायणम् ६. ११७. ३१)
75. इत्युक्त्वा प्रीति-हृष्टांगो रामस्तं परिष्वजे ।
हनुमन्तं कृतात्मानं कृतकार्यमुपागतम् ॥ (रामायणम् ६. १. १४)
76. सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥ (रामायणम्)
77. द्विः शरं नाभिसन्धत्ते द्विस्तापयति नाश्रितान् ।
द्विर्ददाति न चार्थिभ्यो रामो द्विर्नाभिभाषते ॥ (शरणागतगद्योक्तम्)
78. छन्दोमयेन गरुडेन समुह्यमानः, चक्रायुधोभ्यगमदाशु यतो गजेन्द्रः ।
(भागवतम् ८. ३. ३१)
79. तेजः पराभिभव-सामर्थ्यम् । (यतीन्द्रमतदीपिका ७.)
80. तस्य नित्ययुक्तस्य नित्ययोगं कांक्षमाणस्य योगिनोहं सुलभः
(गीतायां रामा० भा० ८. १४)
81. ज्ञानशक्ति बलैश्वर्यं वीर्यं तेजांस्यशेषतः ।
भगवच्छब्द वाच्यानि विना हेयैर्गुणादिभिः ॥ (विष्णुपुराणम् (६. ५. ७६)
82. ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।

- ज्ञान वैराग्ययोश्चैव पण्यां भग इतींगना ॥ विष्णुपुराणम् ६.५.७४)
83. तत्र पूज्य-पदार्थोक्ति-परिभाषा-समन्वितः ।
शब्दोयं नोपचारेण त्वन्यत्र ह्युपचारतः ॥ (विष्णुपुराणम् ६.५.७७)
84. (अ) त्रिभिर्ज्ञानं बलैश्चर्यं वीर्यशक्त्यो जसां युगैः (ब्रह्मतन्त्रान्तर्गतं जितन्ते स्तोत्रम्)
(ब) स्वाभाविक-निरतिशयज्ञानबलैश्चर्यं-वीर्यशक्तितेजः - प्रभृत्यपरिमितोदारगुण-
सागरः पुरुषोत्तमः (श्रीभाष्यम् १.३.२०)
85. वात्सल्यादभय-प्रदान-समयादार्त्ताति-निर्वापणात् ।
श्रीदार्या दक्षशोषणादगणित-श्रेयः पदप्रापणात् ॥ (नारायणाष्टकम्)
86. सर्वादभुत चमत्कार लीला कल्लोल वारिधिः ।
अतुल्य मधुर प्रेम मण्डित प्रिय मण्डलः ॥
त्रिजगन्मानसाकर्षी मुरलीकल कूजितैः ।
असमापित रूप श्री विस्मापित-चराचरः ॥
लीला-प्रेम्णा प्रियाधिक्यं माधुर्यं वेणुरूपयोः ।
इत्यसाधारणं प्रोक्तं गोविन्दस्य चतुष्टयम् ॥ (भक्ति रसामृतसिन्धु २.१.३३५)
87. अथोच्यन्ते गुणाः पंच ये लक्ष्मीशादिषु वर्त्तिनः ।
(भक्ति रसामृतसिन्धु २.१.२६)
88. अथ पंच गुणा ये स्यु रंघेन गिरिशादिषु । (भक्ति रसामृतसिन्धु २.१.२६)
89. जीवेष्वेते वसन्तोपि बिन्दुबिन्दुतया क्वचित् । (भक्ति रसामृत २.१.२६)
90. न ते वर्णयितुं शक्ता गुणान् जिह्वापि वेधसः (विष्णुपुराणम् १.६.१३३)
91. महिमानं यदुत्कीर्त्य तव संह्रियते वचः ।
श्रेमेण तदशक्त्या वा न गुणानामियत्तया ॥ (रघुवंशम् १०.३२)

CHAPTER VI

THE DIVINE FORM.

God's form is His 'svarūpabhūta'—Composed of six attributes—God does not require senseorgans for perceiving objects—Śuddha-sattva, visuddha-sattva prakṛṣṭa-sattva or śuddha-tattva—Views of Śaṅkara and Nimbārka—Difference of opinion between Lokācārya and Veṅkaṭanātha—M.N. Sircar, Rama Bose & Gopinātha Kavirāja on śuddha-sattva—Views of the Bengal Vaiṣṇavism—Rahasyāmnāya view—Superb beauty—Blue colour—Ever budding youth—The presence of Śrī on the Divine Person.

Just as there are certain scriptural texts¹ to show that God has attributes,² ^a ³ so there are others to tell us that He has a form too. The Iśa Upaniṣad, for instance, tells us that He has a most beneficial form.⁴ The Muṇḍaka informs that the colour of the Deity is like that of gold,⁵ and adds that He discloses His form to him whom he chooses.⁶ The Bṛhadāraṇyaka also says the same thing,⁷ and the Chāndogya has compared His eyes with lotuses.⁸

In the Vedārtha-saṅgraha, Rāmānuja bases himself on scriptural authority in his view that Brahman has really a form just as he holds, on the basis of the same authority, that He has attributes.⁹ By the word 'form', he means the Deity's most beautiful man-like shape comprising eyes and ears, lips and chin, hands and feet. Commenting on the Brahma-sūtra 1. 1. 21 in the Śrī-bhāṣya, the ācārya says that the scriptures deny to the Supreme Brahman only those attributes and bodies which are the products of prakṛti, but that they proclaim that He has supernatural (aprākṛta) attributes and form.¹⁰ He further points out that Brahman individualises the form that is natural to Him into that of man, god etc. simply for the satisfaction of the devotees.¹¹

The Divine attributes and form which have been characterised as 'benign' (kalyāṇa) in the Śrī-bhāṣya are termed respectively as identity-attributes and identity-form in the Vedārtha-saṅgraha.¹² God's form is His own nature or essence just as His attributes are. It is not made of the three constituents of matter—sattva, rajas and tamas—inasmuch as it is the manifestation of His pure essence, without the admixture of anything else. Even sattva, the most re-

finer aspect of prakṛti, has nothing to do with the Divine form. The Viṣṇu-purāṇa denies the existence of not only rajas and tamas but also of sattva in the Deity.¹⁹

The Divine attributes and the Divine form being essentially inseparable from Divinity, God is said to have a form of consciousness or one of bliss. Although the Deity is a repository of innumerable Divine attributes, and He is even regarded as having a form made of all attributes,¹⁴ yet six of them are held to be most prominent, and hence He is described by the Āgamas and afterwards by Rāmānuja as 'having a form of six attributes'.¹⁵ The form thus being identical with God, the synonyms for 'pure', real, 'conscious' and 'bliss' are used to denote it; and the expression 'Saccidānanda-ghana' of so common use in devotional literature in India is the most comprehensive of all. The compound word 'Saccidānanda-ghana', in which 'ghana' means crystalline form,¹⁶ signifies pure, conscious, blissful reality in its crystalline form.

Rāmānuja's admission of the identity-form of the Deity is not, however, anything new. For the doctrine of the identity of the Deity and His form was already a part of the Paurāṇic tradition which looked upon all Divine forms as made up of pure consciousness and bliss.¹⁷

Difficulty may arise as to how the Deity feels and knows the external objects while He is devoid of a body and sense-organs which are evolutes of matter. Rāmānuja's reply is simply this that the Deity's activities such as hearing, seeing, etc. do not depend upon the function of the sense-organs, He being essentially omniscient.¹⁸ An embodied soul, of course, requires the aid of sense-organs for its perception of sound etc. inasmuch as its inherent knowledge being dormant in bondage needs external aid for its manifestation. But in case of the Deity, who is never in bondage, no such external aid is necessary for the possibility of His knowledge. Although it is difficult for us to grasp the possibility of perceiving things without the assistance of external sense-organs, yet we must believe in scriptural injunctions which clearly mention that the Deity's activities—perceptual and others—take place without the aid of sense-organs. The Śvaetāśvatara says that He holds without hands, walks without feet, sees without eyes and hears without ears.¹⁹

As a result of the evolutionary process of matter, the eleven organs—mind and others—come out of sūttvika ahankāra. Since the sense-organs thus originate from ahankāra, we cannot attribute them

to the Deity who is devoid of all elements of prakṛti. Divine form then is non-material, a form of bliss and consciousness. A material body indeed comprises flesh and blood which are products of food. But the Deity is not made of blood, flesh, marrow, bones and the like.²⁰ He needs no food for its sustenance. Nor are there in Him changes such as birth, growth and decay. We should not extend the concomitance of human body with blood and flesh to the Divine form also. That is applicable only to those bodies which are material and born of prakṛti. Just as we cannot apply that concomitance to a statue of stone where form exists without blood and flesh; similarly it is not applicable to the Divine form which is a shape of pure reality. Just as stone is the material cause of a statue (carved out of stone) whose different parts are nothing but stone and which does not depend on blood and flesh for its existence; similarly the stuff of the Divine form is pure consciousness, its different limbs being nothing but consciousness, not depending on blood and flesh for its existence. Blood and flesh help the gross body only, but the Deity does not take up even causal and subtle bodies, not to speak of a gross one. He is devoid of the threefold material bodies, but has a form of His own essential attributes. There is nothing ugly in that most elegant form. To attribute to it anything ugly is as absurd as to attribute pungence to a salt-crystal or bitterness to a crystal of sugar.

Rāmanuja holds that the Deity is formless only in the sense that He has no material form. But He has assumed a form which is Divine, most beautiful and beyond description. The sages spend their lives in meditating upon it. According to the Viśiṣṭādvaita tradition, the Divine form is said to be made up of Śuddha-sattva. The word 'śuddha-sattva' needs an explanation which is given below.

Śuddha-sattva, the stuff of the Divine Form

The word 'Śuddha-sattva' is compound of 'śuddha' (an adjective) and 'sattva' (a noun). In philosophical discussions the word is used to denote (a) the thinking faculty in its pure aspect and (b) the first of the three qualities of matter in its purity. I need not say anything as regards its use in the former sense, but shall restrict my discussion to its use in the latter sense only.

The followers of the Sāṅkhya system declare that pure sattva stands for that condition of matter in which sattva predominates over the other two qualities (viz rajas and tamas). The different aspects of

matter are characterised with reference to that particular quality of matter which is predominant at a particular time.

Sāṅkhya being atheistic, the question of the application of the word 'Śuddha-sattva' to God does not arise in that system. Prakṛṣṭa sattva, a synonym for śudha-sattva is, however, found to have been used by Vyāsa in his commentary to Yoga-sūtras, a system of philosophy collateral with Sāṅkhya.²¹ Yoga admits God's omniscience on the assumption that He is in eternal association with pure sattva or sattva in its highest perfection which, according to this system of philosophy, gives maximum knowledge.

In monistic Vedānta, Māyā is another name for śuddha-sattva. The followers of this school maintain that prakṛti has two phases—(a) one whose sattva remains in its purity and (b) the other where its purity is tarnished by the presence of rajas and tamas. The former is called māyā and the latter, avidyā.²² Māyā and avidyā are adjuncts of God and man respectively. This distinction between Māyā and Avidyā was drawn by later scholars of the Advaita school. Whereas Śāṅkara used both māyā and avidyā as synonyms, pure sattva as conceived by later Advaita Vedānta signifies Sattva in isolation from rajas and tamas. So according to this school of thought, it is not from śuddha-sattva but from matter dominated by tamas that the five elements evolve.²³ Man being associated with avidyā, his body is material and made of five elements, whereas God, in so far as He is associated with māyā, has a body which is non-elemental and made of śuddha-sattva or māyā. This śuddha-sattva is sometimes called viśuddha-sattva also. Śāṅkara believed in the possibility of God's assuming a form of māyā for the sake of showing kindness to the religious aspirants.²⁴

Nimbārka has unequivocally stated in his Daśa-sloki that the stuff of which supernatural beings are made is also inert.²⁵ Puruṣottama, a commentator on Nimbārka, adds that the forms of God, the eternal souls and the emancipated souls are made of supernatural stuff.²⁶

Rāmānuja holds that God's form is supernatural and Divine. According to him, God's form is made of omniscience, strength, sovereignty, constancy, power and lustre. I do not remember to have come across any statement of his wherein he regarded God's form as made up of śuddha-sattva, although many students of his philosophy attribute this view to him. Dr. M. N. Sircar says in his 'Comparative Studies in Vedāntism', "We confess we cannot

understand what kind of substance Rāmaṇuja's śuddha-sattva is".²⁷ But he never refers to Rāmaṇuja's own statement on the subject of Śuddha-sattva.

Those who have not studied Vaiṣṇava literature are often misled by the concept of śuddha-sattva. The Vaiṣṇavas, therefore, sometimes use the concept of śuddha-tattva which indeed expresses more clearly the nature of the content of God's form and His eternal abode.

Lokācārya, a leader of Tengalai school, holds that śuddha-sattva is unconscious (acit) and informs that while some took it to be self-luminous, others did not believe in its self-luminosity.²⁸ Venkaṭanātha, a leader of Vadgalai school, however, conceives it to be a self-luminous entity of objective nature (parāk ajada) and tells us about those who did not hold it to be self-luminous. He has given and refuted the third alternative view of those who say that śuddha-sattva is primarily inert but is figuratively called non-inert.²⁹

Dr. Roma Bose (now Roma Chowdhury) has shown in her book on Nimbārka that Rāmaṇuja's śuddha-sattva is inert. Here is an incomplete statement, for it does not embody any reference to Venkaṭanātha's view which holds that Śuddha-sattva is self-luminous.

Mahāmahopādhyāya Gopīnātha Kavirāja, in his Hindī article published in *Dvivedi Abhinandana Grantha*, however, says: 'The followers of Rāmaṇuja could not transcend the sphere of sattva. Although they have admitted a viśuddha-sattva and have held it to be different from the mundane sattva, yet they maintain its inert nature. Certainly some erudite followers of Rāmaṇuja speak of it as non-inert, but many learned scholars of the Rāmaṇuja sect admit its inertness.' Thus Kavirāja has mentioned the two views, although he too has not referred to the third alternative.

It is now necessary to consider whether there is any difference of opinion between Rāmaṇuja and post-Rāmaṇuja Viśiṣṭādvaitins on this point. Just as all those who believe in monism are not at one with Śāṅkara on all details, similarly all those who believe in qualified monism do not completely agree with Rāmaṇuja. This is evident from the division of the Rāmaṇuja Sect into two sections. Rāmaṇuja himself regarded the Divine form as God's svarūpa; but some of his followers came to treat it as distinct from Him and yet as non-inert, while others believed that it belongs to the category of inert entities.

It is worth noticing in this connection that all the writers belonging to the same school of Indian thought do not agree with one another on all points. While discussing the origin of the world from Brahman, different philosophers of the Advaita Vedānta school have put forward different views. Writers on Indian Philosophy have very often overlooked such things, and the result has been a lack of the chronological development of views. Strictly speaking, we are to study philosophical notions according to their chronological history. It is, however, far from me to suggest that no two thinkers of one particular school may be identical in their views. A line of thought in the domain of philosophy may remain intact for centuries : but it may equally happen that changes in philosophical views take place suddenly and quickly. A disciple may introduce a new outlook in the thought of his master. It is, therefore, necessary that philosophical systems should be studied with reference to their historical development.

The Bengal school of Vaiṣṇavism has held śuddha-sattva to be an integral part of the energy of the Supreme. It believes that the Divine form is made of Śuddha-sattva, and that the Deity and the form are identical.³⁰ Śuddha-sattva is therefore supernatural, conscious and a phase of the Divine essence. With regard to the Divine form, the view of the Gauḍīya Vaiṣṇavas agree to a large extent with that of Rāmānuja who holds that God's form of excellent beauty and grace is His swarūpa. From this viewpoint Śuddha-sattva means pure existence or essence. The following statement of Rahasyāmnāya is worth noticing in this connection:—

Question—Of what substance is the Deity's person ?

Answer —Of that substance which is Deity's.

Question—Of what substance is the Deity ?

Answer —It is consciousness.³¹

The Excellent Beauty

The various devotional scriptures have vividly delineated the Deity's personal beauty. The Upaniṣads and the Mahābhārata, the Purāṇas and the Āgamas have all made contributions in this direction. Beautiful is the passage wherein the Chāndogya has compared the Deity's eyes with lotuses opened by the rays of the sun. The simile was used in the hoary past by a sage who beheld the Deity face to face, and the word 'Puṇḍarikākṣa' proved so significant to later thinkers and writers that they repeated it with love and devotion. Even today the daily devotion of the followers of the Mādhyaṇḍina

school in Northern India, begins with a reference to Puṇḍarikakṣa i.e. one whose eyes are as beautiful as lotuses.* Ācārya Rāmānuja has also described the personal beauty of the Deity at various places in his works. The following is a specimen :—

Having lustre like a mountain of melted gold ; emitting rays like a hundred of thousand suns ; with eyes as pure and broad as the petals of a lotus opened by the rays of the sun and blooming on a clean stem growing in deep water ; having bow-like curved brows ; splendid forehead, pretty nose, smiling coral lips, rosy and glossy cheeks, conch-shaped neck, comely ears, plump and massive arms ; adorned with fingers reddened by very fine and red palms ; having a thin waist but a broad chest ; with due proportion on the whole person ; with heavenly beauty beyond description ; with a lovely colour ; having feet as charming as two blossoming lotuses ; putting on a yellow garment befitting His form ; decorated with illustrious, innumerable, wonderful, eternal, divine ornaments such as diadem, ear-rings, necklace, kaustubha-gem, armlets, bracelets, anklets and girdle ; decorated by a conch (Pāñcajanya), a discus (Sudarśana), a mace (Kaumodakī), a sword (Nandaka), a bow (Śārṅga), a footmark on chest (Śrīvatsa), and a garland of sylvan flora (vanamālā) ; captivating the eyes and minds of all by His boundless, excellent beauty ; filling all the beings—moving as well stationary—by the nectar of His graceful elegance ; possessing most wonderful, incomprehensible, eternal youth ; as delicate as the blossoming smile of a flower ; perfuming all the quarters with His sacred, sweet scent ; whose very nature transcends the three regions ; interviewing the devotees with a look replete with compassion, love and sweetness ; the best of all persons ; whose sports are creation, sustenance and destruction of the entire universe ; in whom there is no tinge of what is despicable ; abode of all auspicious qualities ; different from all that does not constitute His own real Self ; the Great Soul ; such is Para Brahma Nārāyaṇa.³²

To the question why the Lord assumed the form described above, Rāmānuja replies in the Śrī-bhāṣya by saying that it is His own desire to have it.³³ The author of the Śrī-bhāṣya-vārtika reiterates the same point.³⁴

Rāmānuja's description of the Divine form is based mainly on the authority of the Purāṇas and the Āgamas.³⁵ The Bhāgavata has recorded many such descriptions. One, for instance, is contained in the advice of Nārada to prince Dhruva.³⁶ Some of the phrases

*Apavitraḥ pavitro vā sarvāvasthān gato pi vā, yaḥ smaret Puṇḍarikākṣam sa bāhyābhyantaraḥ śuciḥ.

used by Rāmānuja in his description of the form of the Deity seem to be a faithful copy of those of his teacher occurring in the Stotra-ratna, and the teacher also appears to have composed them under the influence of a hymn in the Brahma-tantra. A comparative study of the phrases makes this supposition quite probable.³⁷

Such a graceful description of the personal beauty of the Supreme Person is not a mere creation of imagination. Rāmānuja says that the scriptures describe the form of the Deity, because He has a form, and not because they want to ascribe a form to the formless One.³⁸ Like Rāmānuja other Vaiṣṇava ācāryas also ascribe a most beautiful form to the Deity.³⁹

The beautiful colour

The colour of the Deity is blue, and Rāmānuja says that He is as blue as a cloud.⁴⁰ The Sanskrit word for blue is *nila*, and the lexicon enumerates several words as its synonyms, hence we sometimes find in devotional literature the word *ŚYAMA* used in place of *nila* and vice versa.⁴¹ Blueness of the Divine person is referred to, time and again, in the scriptures. The Mahābhārata tells us that His colour is similar to that of a flower of hemp of flex (*atasi*).⁴² Even His descents (*avatāras*) have the same colour. The Viṣṇu-purāṇa as well as the Bhāgavata compared the colour of the Deity respectively to that of a blue lotus and a cloud, when He appeared before Devaki and Vasudeva.⁴³ His devotees similarly conceive the Deity as having a colour similar to that of a sapphire, the neck of a peacock or the cloud-less sky in the autumn.⁴⁴

The aural rays emanating from the Deity's form are of golden hue, hence He is sometimes described by the scriptures as of golden colour.⁴⁵ On account of the presence of golden aura around Śrī Rāma's face, Śrī Sītā, during her exile in Lankā, enquired of Hanumān whether her husband's face kept up its golden colour in her absence.⁴⁶ And prior to her enquiry, Hanumān also had referred to Rāma's golden hue.⁴⁷ The colour of the Deity's form is primarily blue, but it is sometimes depicted as golden on account of the aura. Sometimes the aura is so radiant that the blue colour appears to be a little lighter as is the case with the colour of the eastern sky earlier than the day dawns. It is at that time that the Deity's person becomes as beautiful as a thick cloud whose colour is not as blue as that of the sky. And in the proximity of Goddess Lakṣmī, the sapphirine blue colour of the Deity appears to be as green as an emerald. Śrī being golden, her colour reflects on Him with the result that He assumes a velvety

green complexion.⁴⁸ Although the Deity assumes other colours also in His emanatory forms,⁴⁹ His principal colour is blue. The classical Sanskrit literature has many references to the Lord's blue colour. Kālidāsa has, for instance, compared in Meghadūta the colour of the cloud to that of the Deity.⁵⁰

The Ever-budding Youth

In a passage of R̥gveda the Deity has been depicted as young despite His being the most ancient in age.⁵¹ Although the Supreme Being is the oldest person, yet He ever looks young. On the basis of such testimony Rāmanuja describes the Deity to be possessed of a youth which is eternal, unimaginable, peculiar and divine.⁵² His teacher, Yāmuna, did the same, as is evident from the eulogy composed by him in praise of Viṣṇu. In fact, both Yāmuna and Rāmanuja emphasized the youthfulness of the Deity on the authority of the scriptures.⁵³

Not only in the Vedic but also in the Paurāṇic literature, Viṣṇu is almost always delineated as a youth. Vyāsa ascribes fresh youth to the Lord, as is clear from the description of the Deity given by Kapila to his mother, Devahūti, in the Bhāgavata.⁵⁴ Fresh youth is KAISORA in Sanskrit, and in the light of Kaiśora we can take the word 'taruṇa' (used in another passage⁵⁵) to mean one in fresh youth. Kaiśora is, in fact, the best of all ages and this must be the reason why the Deity has been described in another passage of the Bhāgavata as 'having a very handsome age'.⁵⁶ This handsome age cannot be any other than Kaiśora.

In another stanza of the Bhāgavata, the Divine angels have been represented as 'having a new age'.⁵⁷ The new age of the angels can easily be understood to mean kaiśora. The angels being similar in looks to the Deity, we can infer that the Deity's age is also new. Rupa Goswāmi of the Gauḍīya Vaiṣṇava School says God generally appears as KISORA to all His devotees.⁵⁸ An age near about fifteen is called Kaiśora at which the Deity has the most charming form. 'New age', 'handsome age' and 'budded youth'—the expressions used to denote the age of the Deity tend to indicate that the Deity is essentially youthful. Indian iconology reveals that sculptural images of Viṣṇu invariably present the Deity in His prime youth which is in strict accordance with the description of His form contained in the scriptural texts which Rāmanuja held in the highest esteem.

The presence of Śrī on the Divine Person

The Deity's person is the permanent abode of Śrī⁶⁰ who is the energy essential to Him.⁶⁰ The word 'Lakṣmī' is synonymous with 'Śrī' as is revealed by the Paurāṇic literature.⁶¹ The Ṛgveda alludes to Her as the ever-joyous spouse of Viṣṇu.⁶² The Śrī-sukta depicts Her as golden in colour, most lustrous and beautiful, with lips adorned with a smile and with eyes, hands and feet as charming as lotuses.⁶³ Yellow robes are dear to Her.⁶⁴ She holds [two lotuses in Her upper hands. Her lower right hand assures fearlessness to the devotees, while Her lower left one is in a benedictory pose.⁶⁵ She is decked with various ornaments ranging from the tinkling anklets on the feet to the majestic diadem upon Her hair. She sits on a lotus-seat, and the chariot is Her favourite conveyance. She is merciful, generous, renowned, adored even by the gods, invincible, bestower of riches, the mother of the universe. Invoked by names such as Mādhavi, Mādhava-priyā, Hari-vallabhā, viṣṇu-patni, Viṣṇu-priya-sakhī, Rāmā and Indirā, she fulfils the desires of Her devotees by granting them food and raiment, cows and horses, wives and progeny, friends and relations, health and longevity. She helps the devotees by casting Her purifying gracious look on them and strengthening thereby their devotion to the Deity.

Though beheld in a separate form, She is part and parcel of the Deity. "The two, Īśvara and Śrī; are one ontologically."⁶⁶ He is never without Her. As Viṣṇu is all-pervading, so is Lakṣmī.⁶⁷ She comes with Him in His descents (avatāra) too.⁶⁸ She is Sītā when He is Rāma, and She is Rukmiṇī when He is Kṛṣṇa. When He appears as a god among gods, She manifests herself as a goddess; and when He comes as a man among men, She too appears in a human form.

Both Śrī and Viṣṇu are one but appear in two forms for the sake of the devotees. According to the Rāmāyaṇa, She is non-different from Him as lustre is from the sun.⁶⁹ The Jayakhya-saṃhitā says that She is non-different from Him as the waves are from the ocean.⁷⁰ Viewed separately they are the father and the mother of all beings. Besides, She is declared by some of the scriptures to be permanently resident on His bosom, in a miniature form⁷¹; Hence the Deity is known as 'Śrī-nivāsa' which name of the Deity Rāmānuja has mentioned in the initial stanza of his Śrī-bhāṣya.⁷²

Venkaṭanātha of the Vadgalai school held Śrī and Viṣṇu to be 'a twofold self which is one in two and two in one'. For him, Śrī is

infinite. But Lokacārya of the Tēngalai school opposes this view by arguing that the admission of the existence of two infinities contradicts monotheism. He therefore holds that Śrī is finite like a jīva, though She is ever free.⁷³

The conception of Śrī is as old as that of Viṣṇu. The Yajurveda states that Śrī and Lakṣmī are the two spouses of the Deity,⁷⁴ and the Āgamic literature has referred to more than two. The Bhāradvāja Samhitā enjoins that the Deity should be contemplated in association with Śrī, Bhu and Līlā.⁷⁵ These three perhaps represent the Deity's cit (knowledge), sat (existence), and ānanda (bliss) aspects respectively. The Jayākhya-samhitā makes mention of four : Lakṣmī, Kīrti, Jayā and Māyā.⁷⁶ The Paurāṇic literature gives a longer list of such names. The Bhāgavata enumerates twelve : Puṣṭi, Śrī, Kīrti, Tuṣṭi, Ilā, Urjā, Vidyā, Ayidyā, Śakti and Māyā.⁷⁷ All these various names enumerated in the Āgamas and the Purāṇas are so many aspects of Lakṣmī. Again, Lakṣmī is although apparently different from Viṣṇu, yet essentially She is one with Him. The Jayākhya-samhitā counsels the devotee to meditate upon these forms—Lakṣmī and others—as emanations of the Deity.⁷⁸

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(आ) सर्वस्याधिपतिः सर्वमिदं प्रशस्ति । (बृहदारण्यक ५.८)
3. (प्र) आत्मानन्दमयः । (तैत्तिरीयोपनिषद् २.५)
(आ) स एको ब्रह्मणः आनन्दः । (२.८)
(इ) आनन्दं ब्रह्मणो विद्वान् (तैत्तिरीयोपनिषद् २.६)
4. यत्ते रूपं कल्याणतमम् । (ईशोपनिषद् १६)
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11. (अ) तदिदं स्वाभाविकमेव रूपमुपासकानुग्रहेण तत्प्रतिपत्त्यनुगुणकारं देवमनुष्या-
दिसंस्थानं करोति स्वेच्छयैव परमकारुणिको भगवान् ।

(श्रीभाष्यम् १. १. २१)

(प्रा) स्वमेव रूपं देवमनुष्यादि-सजातीयसंस्थानं कुर्वन्नात्मसंकल्पेन देवादिरूपः
संभवामि । (गीतायां रामानुजभाष्यम् ४.६)

12. कल्याण-गुणान् कल्याणरूपं च । (श्रीभाष्यम्)

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सत्त्वादयो न सन्तीशे यत्र च प्राकृता गुणाः

स शुद्धः सर्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु । (विष्णुपुराणम्)

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15. (अ) षाड्गुण्यविग्रहं देवं भास्वज्ज्वलनतेजसम् (सात्वतसंहिता १. २५)

(प्रा) परं ब्रह्म सम्पूर्णं-षाड्गुण्यवपुः । (श्रीभाष्यम् २. २. ४१)

(इ) सूक्ष्मं तु केवलषाड्गुण्यविग्रहम् । श्रीभाष्यम् २. २. ४१)

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17. (अ) सत्यज्ञानानन्तानन्दमात्रैकरसमूर्तयः

अस्पृष्ट-भूरिमाहात्म्या अपि ह्युपनिषद्-दृशाम् । (भागवत १०. १३. ५४)

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हरिभक्तिरसामृतसिन्धो उद्धृतम्, पृष्ठम् १७५

18. (अ) न च परस्यात्मनः करणायत्तं द्रष्टृत्वादिकम्; अपितु स्वभावत एव सर्वज्ञत्वात्
सत्यसंकल्पत्वाच्च स्वत एव । (श्रीभाष्यम् १. २. १६)

(ब) अप्राणो ह्यमना इति मन-आयत्तं ज्ञानं प्राणायत्तां स्थितिं च ब्रह्मणो
निषेधति । (श्रीभाष्यम् १. २. २२)

(स) स च रूपादि-साक्षात्कारः कर्मतिरोहितस्वाभाविकज्ञानस्य जीवस्य चक्षुरा-
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३. १६)

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नारायणकृत प्रकाशिका टीकायामुद्धृतं पुराणवचनम्)

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१.२४)

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तमोरजः-सत्त्वगुणा प्रकृति द्विविधा च सा ।

सत्त्वशुद्धयविशुद्धिभ्यां म.याविद्ये च ते मते । (पंचदशी तत्त्वविवेक प्रकरणम्

१५, १६)

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(ब्रह्मसूत्रे शांकरभाष्यम् १. १. २०)

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माया प्रधानादिपदप्रवाच्यं शुक्लादिभेदाच्च समेपि तत्र । (दशश्लोकी ३)
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तत्र भोग्यं भगवद्विग्रहादि— (वेदान्तरत्न-मञ्जूषा, पृष्ठम् ३६)
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28. अचित् ज्ञानशून्यं विकारास्पदम् । इदं शुद्धसत्त्वं मिश्रसत्त्वं सत्त्वशून्यं चेति
त्रिविधम्...केचनैतत् (शुद्धसत्त्वं) जडं वदन्ति, केचिदजडं वदन्ति । (तत्त्वत्रयम्)
29. (अ) नित्या भूतिर्मतिश्चेत्पपरमिह जडामादिमां केचिदाहुः (तत्त्वमुक्ताकलापः १.६)
(ब) केचिज्जडामाहुरिति समूह्यमतभेदोक्तिः । (सर्वार्थसिद्धिः १. ६)
(स) ज्ञानत्वं चेद् रहस्यागमविदितमिति स्वीकृतं नित्यभूतः,
षाड्गुण्यात्ममेव प्रसजति सह तत्पाठतोतो जडा सा,
तत्संबन्धात् कुतश्चित् तदुपचरणमित्याहुरेके परे तु,
ज्ञानत्वाज्ज्ञेय कण्ठोक्त्यनुगुणमवदन् मुख्यतामात्मनीव । (तत्त्वमुक्ताकलापः ३.६२)
30. (अ) मूर्तत्वं प्रतिपत्तव्यं चित्सुखस्यैव रागवत् ।
विज्ञानघनशब्दादि-कीर्तनाच्चापि तस्य तत् ॥
(प्रमेय रत्नावली १.८)
(ब) गोपाल शब्दः खलु परम-कमनीय-पादमुखादि-सन्निवेशिनि अभ्रश्यामे सर्वेशे
वस्तुनि मुख्यः । तस्माज् ज्ञानानन्द-विग्रहानतिरेकिस्वरूपत्वं सिद्धम् ।
(प्रमेयरत्नावल्यां प्रभा टीका)
(स) सच्चिदानन्द-सान्द्रांश्विदानन्दघनाकृतिः (भक्तिरसामृतसिन्धुः २. १. ६८)
31. किमात्मिकैवैषा भगवतो व्यक्तिः ?
यदात्मको भगवान् ।
किमात्मको भगवान् ?
ज्ञानात्मकः । (सर्वार्थसिद्धावुद्धृतम् ३.६२)
32. योऽपवादादित्यमण्डनान्तर्वर्ती तत्सकार्तस्वरगिरिवरप्रभः सहस्रांशुशतसहस्रकिरणो
गम्भीराम्भः-समुद्भूतसुमुष्टनालरविकरविकसित-पुण्डरीकदलामलायतेक्षण इत्यादि ।
(वेदार्थसंग्रहः, पृष्ठम् २४४-२४८)
33. स तु स्वाभिमतः स्वानुरूपोऽप्राकृत एव । (श्रीभाष्यम् १. १. २१)
34. प्रकृतेर्विकृते रूपं भूतसंघातनामकम् ।
शरीरं सत्पसंकल्प-पुरुषस्येच्छयापि न ।
सम्बन्धोपुरुषार्थत्वाज्जीवानां तु स्वकर्मणा ।
सुखदुःखादिभोगार्थं बलाद् देहोपियुज्यते॥
इदं तदा यदि स्याद् वै त्रिगुणः प्राकृतो हरेः ।
देहः स तु स्वाभिमतः स्वानुरूपः सदोज्ज्वलः ।
अप्राकृतो हरेस्तेन न दोषः कोपि युज्यते ॥
(श्रीभाष्यवार्तिकम् १, १. ७६-८२)
35. (अ) नमस्ते पुण्डरीकाक्ष शंखचक्रगदाधर (विष्णुपुराणम् १. ४. १२)
(आ) जितन्ते पुण्डरीकाक्ष वामुदेवामितद्युते (सात्वतसंहिता ७. २५)

36. प्रसादाभिमुखं शशवत् प्रसन्नवदनेक्षणम् ।

सुनासं सुभ्रुवं चारुकोलं सुर-सुन्दरम् इत्यादि (भागवतम् ४. ८. ४५-५०)

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विलास विक्रान्तपरावरालयं नमस्यदातिक्षणे कृतक्षणम् । (आलवन्दार स्तोत्रम् ३३)

(अ)

नारायण नमस्तेस्तु पुण्डरीकायतेक्षण ।

सुभ्रूललाट सुनस सुस्मिताधरविद्रुम ॥

पीनवृत्तायतभुज श्रीवत्सकृतभूषण ।

तनुमध्य महावक्षःपद्मनाभ नमोस्तु ते ।

विलासविक्रमाक्रान्त त्रैलोक्यचरणाम्बुज ।

नमस्ते पीतवसन स्फुरन्मकर-कुण्डल ॥

स्फुरत्-किरीट-केयूर-हार-कोस्तुभभूषण । (ब्रह्मतन्त्रान्तर्गतजितन्त्रे स्तोत्रम्)

(आ)

निमग्ननाभि तनुमध्यमुल्लसद्विशालवक्षस्थलशोभिलक्षणम् ।

चकासतं ज्याकिण-कर्कशैः शुभैश्चतुर्भिराजानुविलम्बिभिर्भुजैः ।

प्रियावतंसोत्पल-कर्णभूषणश्लथालकावंधविमर्दशंसिभिः

उदग्र-पीनांस विलम्बि-कुण्डलालकावलीबंधुरकंबु-कंधरम् ॥

मुखश्रिया न्यक्कृतपूर्णनिर्मलामृतांशुबिम्बाम्बुरुहोज्ज्वलश्रिम् ।

प्रबुद्ध-मुग्धांबुज-चारुलोचनं सविभ्रमभ्रूलतमुज्ज्वलाधरम् ॥

शुचिस्मितं कोमलगंडमुन्नसं ललाटपर्यन्तविलंबितालकम्,

स्फुरत्-किरीटांगदहार-कण्ठिकामणीन्द्र-कांचीगुणतूपुरादिभिः

रयांग-शंखासिगदाधनुर्वरैस्तुलस्या वनमालयोज्ज्वलम् ।

(यामुनाचार्यकृतमालवन्दारस्तोत्रम् ३५-३६)

(इ)

दिश्यालकावली-विराजितम्, प्रबुद्धमुग्धांबुज-चारुलोचनं,

सविभ्रमभ्रूलतमुज्ज्वलाधरम्; शुचिस्मितं, कोमलगंडमुन्नसं,

ललाटपर्यन्तविलंबितालकम्, उदग्रपीनांसविलंबिकुण्डला-

लकावली-बंधुर-कम्बु-कंधरम् । प्रियावतंसोत्पलकर्णभूषण-

श्लथालकावंधविमर्दशंसिभिश्चतुर्भिराजानुविलम्बिभिर्भुजैः;

विराजितम्.....; (रामानुजकृतं वैकुण्ठगद्यम्)

38. न ह्यह्मयाया देवताया रूपमुपदिश्यते, यथाभूतवादि हि शास्त्रम् (वेदार्थसंग्रहः)

39. अक्षरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरम् ।

हृदयं मधुरं गमनं मधुरं मधुराधिपतेरखिलं मधुरम् ॥

वचनं मधुरं चरितं मधुरं वसनं मधुरं वलितं मधुरम् ।

चलितं मधुरं भ्रमितं मधुरं मधुराधिपतेरखिलं मधुरम् ॥

(वल्लभाचार्यविरचित-मधुराष्टकात्)

मधुरं मधुरं वपुरस्य विभोर्मधुरं मधुरं वदनं मधुरम् ।

मधुगन्धि मृदुस्मितमेतदहो मधुरं मधुरं मधुरं मधुरम् ॥

(लीलाशुकविरचितं श्रीकृष्णकण्ठमृतम् १.६१)

40. (अ) निरतिशयाश्चर्यभूतो नीलतोयदसंकाशः पुण्डरीकदलामलायतेक्षणः ।
(वेदार्थसंग्रहः, पृष्ठम् १३१)
(आ) स्वच्छनीलजीमूतसंकाशमत्युज्ज्वलपीतवाससम् । (वैकुण्ठगद्यम्)
41. कृष्णे नीलासितश्याम-कालश्यामलमेचकाः (अमरकोषः १.५.१४)
The word 'syama' is used for 'nila' in:—
इन्दीवर दलश्याममिन्दिरानन्दकन्दलम् ।
वन्दारुजनमन्दारं वन्देहं यदुत्तन्दनम् ॥
The word 'nila' is used for 'syama' in:—
स्वकर्णविभ्राजित-कुण्डलोत्सत्-
कपोल-नीलालकमंडिताननाम् ॥ भागवतम् ८.१२.२०॥
42. अतसीपुष्पसंकाशं पीतवाससमच्युतम् ।
ये नमस्यन्ति गोविन्दं न तेषां विद्यते भयम् ॥ (महाभारतम् शान्तिपर्व ४७.६०)
43. (अ) फुल्लेन्दीवरपत्राभं चतुर्बाहुमुदीक्ष्य तम् ।
श्रीवत्सवक्षसं जातं तुष्टावानक-दुन्दुभिः (विष्णुपुराणम् ५.३.८)
(ब) तमद्भुतं बालकमम्बुजेक्षणं चतुर्भुजं शंखगदार्युदायुधम् ।
श्रीवत्स-लक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सांद्रपयोदसौभगम् ॥
(श्रीभागवतम् १०.३.६)
44. नील सरोरुह नील मणि नील नीरधर श्याम ।
लार्जहि तन सोभा निरखि कोटि-कोटि सत काम ॥
(रामायण तुलसीकृत १.१४६)
45. (अ) आ प्रणखात् सर्वं एव सुवर्णः । (छान्दोग्य १.६.७.)
(आ) यदा पश्यः पश्यते रुक्मवर्णम् । (मुण्डकोपनिषद् ३.१.३)
46. कच्चिन्न तद् धेमसमानवर्णं तस्याननं पद्मसमानगन्धि । (रामायणम् ५.३६.२०)
47. स सुवर्णच्छविः श्रीमान् रामः श्यामो महायशः । (रामायणम् ५.३५.२२)
48. नमो मरकतश्यामवपुषेधिगतधिये ।
केशवाय नमस्तुभ्यं नमस्ते पीतवाससे ॥ (भागवतम् ८.१६.३५)
49. यथा पाण्ड्वाविकं यथेन्द्रगोपः यथाग्न्याविः यथा
पुण्डरीकम् यथा सकृद् विद्युत्तम् । (बृहदारण्यक २.३.६)
50. (अ) त्वयपादातुं जलमवनते शार्ङ्गिणो वर्णचौरे । (पूर्वमेघः ४६)
(ब) श्यामः पादो बलिनियमनाभ्युद्यतस्येव विष्णोः (पू० मे० ५७)
51. यः पूर्याय वेधसे नवीयसे सुमञ्जानये विष्णवे ददाशति (ऋग्वेद १.१५६.२)
52. (प) अविन्त्य-दिव्याद्भुत-नित्य-निरवद्य-निरतिशयोज्ज्वल्य-सौन्दर्य-सौगन्ध्य
सौकुमार्य-लावण्य-यौवनाद्यनन्त-कल्याण-गुणनिधिदिव्यरूपः ।
(शरणागतिगद्यम्)
(ब) अविन्त्यदिव्याद्भुत-नित्ययौवन-स्वभावलावण्यमयामृतोदधिम्
ध्रियः श्रियं भक्तजनैक-जीवितं समर्थमापत्सखमधिकल्पकम् ।
(यामुनाचार्य-विरचितमालवन्दारस्तोत्रम् ४८)
53. बृहच्छरीरो विमिमान ऋक्वभिः ।
युवा कुमारः प्रत्येत्याहवम् ॥ (ऋग्वेद १.१५५.६)

54. सन्तं वयसि कैशोरे भृत्यानुग्रह-कातरम् । (भागवतम् ३.२८.१७)
55. तरुणं रमणीयांगमरुणोष्ठेक्षणाधरम् (भागवतम् ४.८.४६)
56. प्रेक्षणीयं नृलोकस्य सानुरागस्मितेक्षणम् ।
अपीच्यवयसं मत्तमृगेन्द्रोदारविक्रमम् ॥ (भागवतम् १०.५१.२७)
57. सर्वे च नूतनवयसः सर्वे चारुचतुर्भुजाः (भागवतम् ६.१.३५)
58. प्रायः किशोर एवायं सर्वभक्तेषु भासते । (भक्तिरसामृतसिन्धुः ३.३.४१)
59. (अ) नारसिंहं वपुः श्रीमान् केशवः पुरुषोत्तमः । (विष्णुसहस्रनाम १६)
यस्य वक्षसि नित्यं वसति श्रीः स श्रीमान् (विष्णुसहस्रनामनि शांकरभाष्यम्)
(ब) महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः । (विष्णु सहस्रनाम ३३)
यस्य वक्षस्यनपायिनी श्रीवसति स श्रीनिवासः (शांकरभाष्यम्)
(स) सर्वलक्षलक्षण्यो लक्ष्मीवान् समितिजयः । (विष्णु सहस्रनाम ५२)
लक्ष्मीरस्य वक्षसि नित्यं वसतीति लक्ष्मीवान् (शांकरभाष्यम्)
(द) श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः । (विष्णुसहस्रनाम ७७)
अस्य वक्षसि श्रीरनपायिनी वसतीति श्रीवासः (शांकरभाष्यम्)
(इ) श्रीधरः श्रीकरः श्रेयः श्रीमल्लोकत्रयाश्रयः । (विष्णुसहस्रनाम ७८)
सर्वभूतानां जननीं श्रियं वक्षसि वहन् श्रीधरः (शांकरभाष्यम्)
(ई) तस्याः श्रियस्त्रिजगतो जनको जनन्या ।
वक्षोनिवासमकरोत् परमं विभूतेः ॥ (भागवतम् ८. ८. २५)
(उ) श्यामे पुष्पावुरसि शोभितयाश्रिया । (भागवतम् ३. १५. ३६)
(ऊ) पद्माक्षी पद्मनाभोरसि कृतवसतिः पद्मगा श्रीः श्रियं नः । (सौभाग्य
लक्ष्म्युपनिषद्)
(ओ) नमस्ये सर्वलोकानां जननीमब्जसंभवाम् ।
श्रियमुन्निद्रपद्माक्षीं विष्णुवक्षस्थलस्थिताम् । (विष्णुपुराणम् १. ६. ११७)
(प्रो) तद्वक्षस्थलनित्य-वासरसिकाम् । (वेंकटनाथ विरचित-कनकधाराश्रीलक्ष्मी-
स्तवराजः)
60. (अ) अनपायिनी भगवती श्रेयः साक्षादात्मनो हरेः (भागवतम् १२, ११, २०)
(आ) पद्मनालयां भगवतीं श्रियं देवीं नित्यानपायिनीं.....शरणमहं प्रपद्ये ।
(शरणागतिगद्यम्)
61. श्रिया विलोकिता देवाः सप्रजापतयः प्रजाः ॥
शीलादि गुण सम्पन्ना लेभिरे निर्वृतिं पराम् ।
निस्सत्त्वा लोलुपा राजन् निरुद्योगा गतत्रपाः ,
यदा चोपेक्षिता लक्ष्म्या बभूवुर्देत्यदानवाः ॥भागवतम् ८. ८. २८-२९)
62. सुमज्जानये विष्णवे ददाशति (ऋग्वेद १. १५६. २)
63. हिरण्यवर्णां हरिणीं सुवर्णं रजतस्रजामित्यादि । (श्रीसूक्तम्)
64. समुद्रः पीतकोशेय वाससी समुपाहरत् (भागवतम् ८. ८. १५)
65. (अ) अरुण-कमलसंस्था तद्रजः-पुंजवर्णा, करकमलधुतेष्टाभीतियुग्माम्बुजा च
(सौभाग्यलक्ष्म्युपनिषत्)
(आ) भूयाद् भूयो द्विपद्माभयवरदकरा तप्तकार्तस्वराभा । सौभाग्य लक्ष्म्युपनिषत्)
66. The Philosophy of Viśiṣṭadvaita by Srinivasachari, page 387.

67. (अ) नित्यैवैषा जगन्माता विष्णोः श्रीरत्नपायिनी,
यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम । (विष्णुपुराणम् १, ८, १७)
(ब) त्वयैतद् विष्णुना चाम्ब जगद् व्याप्तं चराचरम् ।
(अग्निपुराणम् २३७. १७)
68. (अ) एवं यदा जगत्स्वामी देवदेवो जनार्दनः ।
अवतारं करोत्येष तदा श्रीस्तत्सहायिनी ।
राघवत्वेभवत् सीता रुक्मिणी कृष्णजन्मनि ।
(विष्णुपुराणम् १. ६. १४२-१४४)
(ब) सीता लक्ष्मीर्भवान् विष्णुः (रामायणम् ६, ११७, २६)
69. अनन्या हि मया सीता भास्करेण यथा प्रभा । (रामायणम् ६. ११८. २०)
70. सूर्यस्य रश्मयो यद्द्रुमं यश्चाम्बुधेरिव ।
सर्वैश्वर्यं-प्रभावेण कमला श्रीपतेस्तथा । (जयाख्यसंहिता ६. ७८)
71. (अ) का त्वन्या त्वामृते देवि सर्वयज्ञमयं वपुः ।
अध्यास्ते देवदेवस्य योगिचिन्त्यं गदाभृतः । (अग्निपुराणम् २३७, ६)
(ब) का त्वन्या इत्यादि उपयुक्तं वचनम् । (विष्णुपुराणम् १. ६. १२२)
72. श्रुतिशिरसि विदीप्ते ब्रह्मणि श्रीनिवासे । (श्रीभाष्यमंगलाचरणम्)
73. The Philosophy of Viśiṣṭadvaita by Srinivasachari, page 167.
74. श्रीश्च ते लक्ष्मीश्च पत्न्या । (यजुर्वेद ३१. २२)
75. चतुर्भुज मुदारांगं श्यामं पद्मनिभेक्षणम् ।
श्रीभूमिलीला-सहितं चिन्तयेच्च सदा हृदि । (भारद्वाजसंहिता ३. ४८)
76. लक्ष्मीः कीर्तिर्जया माया देव्यस्तस्याश्रिताः सदा ।
(जयाख्यसंहिता ६. ७७)
पुष्ट्या श्रिया कीर्त्यजयाखिलद्विभि
निषेव्यमाणं परमेष्ठिनां पतिम् (भागवतम् १०. ८६, ५७)
77. श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्ट्येलयोजया,
विद्ययाविद्यया शक्त्या मायया च निषेवितम् । (भागवतम् १०. ३६. ५५)
78. ततो भगवतो विष्णोर्भासा भास्वरविग्रहात् ।
लक्ष्म्यादीनिस्सृता ध्यायेत्स्फुलिङ्गनिचया यथा ॥ (जयाख्यसंहिता १३. १०५. ६)

CHAPTER VII

THE MODES OF DIVINE MANIFESTATION

Part I

The Doctrine of Avatāra

Avatāra or vibhava is God's descent—The purposes of God's coming—When?—Rāmānuja interprets the word 'māyā' as God's will or desire—The body of an avatāra is divine—Veṅkaṭanātha's view—God may descend on any part of the universe—Descent of Lakṣmī and other heavenly beings—Lokācārya on the primary and the secondary avatāra—Śrīnivāsadāsa's view—Aḥirbudhnya Saṁhitā, Śrīnivāsadāsa and Vāsudeva Abhyāṅkara on the number of avatāras—Śaṅkara, Maḍḍha, Vallabha and Rūpa Gosvāmī on the question as to who descends—Viṣṇu or Kṛṣṇa.

Rāmānuja believes in the Deity's descent on the celestial and terrestrial planes and has expressed his views on the point in his writings. God's coming down to the material plane is called 'avatāra' in the Purāṇas and 'vibhava' in the Āgamas.

The question of the manifestation of God, the infinite being, in a finite form is perplexing to logical reasoning. Rāmānuja has, however, dealt with the question in the light of the deliverances of the scriptures. If it is once admitted, as Rāmānuja does admit, on the authority of the scriptures, that the Infinite can have a finite form of divine essence—which indeed amounts to the anthropomorphic attitude towards God, it becomes easy to believe, as Rāmānuja does, that God comes down to live amongst us in the form of an *avatāra*.

Rāmānuja's conception of avatāra is not 'the exaltation of human nature to the level of Godhead' as interpreted by Dr. Radhakrishnan who writes: 'When any finite individual develops spiritual qualities... we say that God is born.'¹ According to him, 'the incarnation of Kṛṣṇa is.....the taking up manhood into God',² a view which views divine incarnation as the emancipation of an individual soul. Radhakrishnan indeed admits the possibility of God's descent into flesh i.e. His avataraṇa.³ But 'descent into flesh' suggests that the body which God assumes is made of 'prakṛti', whereas Rāmānuja is,

as we have already observed in the preceding chapter, opposed to this view. For him, the form of an avatāra is not a product of material elements comprised within prakṛti.

God sports on the material plane (Līla-vibhūti) not only with matter (prakṛti) but also with individual souls who are participating in the sport. In the very beginning of the creation, both conscious and unconscious beings occupy themselves with various activities at the will of God. Evolutionary changes start in the world of the unconscious and contraction and expansion of cognition in the former. Countless are the stages of that contraction and expansion. The teacher of the gods (Bṛhaspati) comes to occupy a high level of cognition, whereas things like plants (vaṇaspati) stand on a very low level. The individual souls have been, from time immemorial, coming up and going down at different stages; and this process does not cease until they realize their true self and the nature of God. It is only when an aspirant, leading a pure life, reaches the highest stage of worship and feels that life is not worth living without the attainment of Divine vision, that the Deity descends from His ETERNAL PLANE (Vaikuṇṭha), comes within the easy reach of the devotee and saves him from the anguish of separation.⁴ Such is indeed the primary purpose of the Deity's descent. Whosoever yearns for Him gets Him. The young prince Dhruva performed austerities to have a sight (darśana) of the Lord, and the Lord, descended to Madhuvana to cast His gracious glances on the child.⁵

The secondary purpose of the Divine descent is to punish the wicked,⁶ as is illustrated by the story of Gajendra, the king of the elephants. God saved the Elephant-king from the pangs of death, and put an end to his enemy, the crocodile.⁷ Safeguarding the interest of Vedic dharma is another purpose of God's descent to the mundane plane.⁸

A King, for the sake of good government, needs to encourage good people by rewarding them for their meritorious deeds and to dissuade the wicked from their vicious acts by punishing them. Similarly the need arises for the Supreme Being for His assumption of an avatāra in order that He can establish order in the world by showing kindness to the pure and the innocent and by condemning the sinful.

The culmination of all righteous actions is the vision of the Deity, which is possible only when the jiva's yearning for Him becomes the most intense. Yearning pre-supposes love born of attraction. With a view to attracting the jivas, the Deity, according to the

Bhāgavata, plans captivating sports which are such that even their description cannot fail to attract their listeners.⁹

There is no hard and fast rule as to when God should appear on the material plane.¹⁰ Whenever dharma is overpowered by adharma, He manifests Himself on earth. The principal descents are traditionally ten, although the number goes up to twenty-two and twenty-four in the Purāṇas¹¹ and still more in the Āgamas.¹²

When, according to Rāmānuja, the Deity descends in a mundane form, people take Him to be an ordinary being born under the influence of karma.¹³ But the Deity is, really, above the karmic influence. Since He is enveloped in Yoga-māyā, His true nature is not obvious to all.¹⁴ He manifests Himself in the forms of celestial and terrestrial beings, but His real nature remains intact.¹⁵ In other words, he does not lay aside His Divine nature in His descents.¹⁶

God comes here of His own accord, says Rāmānuja. It would be interesting to note that to support his view he has interpreted the word 'māyā', occurring in the phrase 'sambhavāmyātma-māyayā' of the Gītā as meaning 'will' or 'desire' and has quoted from the Nighaṇṭu where māyā has been taken to be a synonym for 'will'. Rāmānuja's interpretation differs from that of Śaṅkara who seems to have understood it in the sense of power, although Anandagiri's commentary on Śaṅkara suggests that māyā means illusion, and that God creates an illusory form by His will. According to Śaṅkara,¹⁷ the Deity does not really assume a body; He only seems to the people of His age to be embodied. God, on Śaṅkara's view, is not subject to birth but only appears to be born. The appearance is due to the Divine māyā.

Unlike Śaṅkara and other thinkers of the Advaita School, Rāmānuja has understood the word 'māyā' in the sense of 'will', and maintains thereby that there is nothing but His own desire to compel the Deity to manifest Himself in a finite form.¹⁸

The form assumed by the Deity is His own; hence it cannot but be real. But there is one point worth consideration. The body of an avatāra is Divine, but people mistake it to be as mundane as the body of an ordinary being. Why does the Divine form appear as mundane to mortal beings? This is so owing to the fascinating power of the Deity, replies Veṅkaṭanātha.¹⁹ His meaning is that although the Divine form is real and not illusory, yet the Divine power which is at work charms and infatuates the lookers-on so as to view that form in a different way.

It is not only on this earth that the Deity descends. He may also descend, as necessity arises, in any other part of the cosmic egg. Rāmānuja points out that God comes to live amongst celestial beings and others.²⁰ Once, he adds, God sportively filled in the gap in the celestial geneology by descending among gods as Upendra, the younger brother of Indra.²¹ Similarly His descent in the solar and lunar dynasties of this earth as Rāma and Kṛṣṇa was to complete, out of His own desire, those geneologies.²² The Purāṇic literature speaks of several instances of His descent on planes other than the human. The Deity once appeared in the assembly of Brahmā in Satya-loka, in the form of a swan.²³

The form of the Deity in all His descents is non-material (*aprākṛta*), says Rāmānuja. He quotes in the Śrī-bhāṣya, in corroboration of this view, from the Mahābhārata : 'The body of the Supreme Soul is not a conglomeration of material elements.'²⁴ The Ācārya has repeated his view in the Vedārtha-saṅgraha where he emphasizes that God's form is not made of Prakṛti even in His avatāra as a god and so on.²⁵ Rāmānuja seems to have formed his views on this point on the authority of some Āgamic and Paurāṇic statements which clearly deny prakṛta forms to the Deity.²⁶

The descent of the Deity is called Divine birth, and commenting on the Gītā 4.9, Rāmānuja says that one who has a real knowledge of the Divine birth attains freedom from birth and death and finally enjoys fellowship with the Lord. With Viṣṇu Lakṣmī descends on earth. They are ontologically one but appear as two. Rāmānuja has quoted in the Vedārthasaṅgraha a passage from the Viṣṇu-purāṇa according to which She becomes a goddess when Viṣṇu is a god, and assumes the form of a woman when He becomes a man.²⁷ The Purāṇa says that She was Sītā when He was Rāma ; She was Rukmiṇī when He was Kṛṣṇa.²⁸ Whenever He comes on earth, She is with Him. The Scriptures say that the Deity's weapons, conveyance, throne etc. also descend. His couch of serpent-coil (Śeṣa), for example, appeared as Lakṣmaṇa; His disc (*sudarśana*) as Bharata, and His conch (*Pañcājanya*) as Śatrughna.²⁹ While Śrī Kṛṣṇa was contemplating to destroy evil and to protect Mathurā when it was besieged by Jarāsandha and his forces, two Divine chariots—lustrous and equipped—descended from the sky (the Deity's abode).³⁰ Rāmānuja has quoted another passage from the Rāmāyaṇa to the effect that Rāma's big bow and multifarious arrows followed him, in human shape,³¹ which indicates that the Deity's weapons wait upon Him not only on the Eternal Plane (*Vaikuṇṭha*) but also descend on earth to serve Him.

Rāmanuja has not considered the number and kinds of avatāra, but his followers have done so on the basis of the Purāṇas and the Āgamas. Tattva-traya, a later work on Vaiṣṇavism, has classified avatāra under two heads—the primary and the secondary.³² Under the first category come those that have non-prākṛtic forms, and reflect true Divine nature. They are worth adoration by those who are desirous of emancipation. The second category includes those that are of a tutelary character, co-existing with, and presiding over, some particular souls. They are not to be worshipped by those who desire salvation.

Śrīnivāsa-dāsa, the author of Yatindra-mata-dīpikā, has distinguished several kinds of avatāra such as primary, secondary, complete, partial, and tutelary. He has enumerated ten avatāras. The fish (matsya) took back the Veda from the demon Śaṅkha and gave it to Brahmā. The Tortoise (Kurma) supported the mount Mandara when the milk-ocean was being churned for discovering ambrosia. The Boar (Varāha) saved the earth from the deluge. The Man-Lion (Nara-siṃha) appeared from the pillar to protect Prahlāda. The Three-strided (Trivikrama) destroyed sin with Gangetic water. Paraśurāma curbed down the wicked rulers. Rāma established righteousness and protected those who were in need of refuge. Balabhadra put an end to the demons such as Pralamba, and Kṛṣṇa showed the way to salvation. Kalki who is yet to appear will put the sinners to the sword and restore dharma, and thus put an end to the age of Kali. Some do not admit Balabhadra, but recognise Buddha instead and place him after Kṛṣṇa. Others mention Rāma (Balarāma) in place of Kṛṣṇa and add Buddha. There are other phases of each avatāra, says Śrīnivāsadāsa, but his point is not very clear. Again, he has referred to thirtysix avatāras beginning with Padma-nābha. Although he has mentioned only thirty-six avatāras headed by Padmanabha, yet the number goes up to 39 in the Ahirbudhnya-saṃhitā as under :—

1. Padma-nābha, 2. Dhruva, 3. Ananta, 4. Śaktyātmā,
5. Madhusudana, 6. Kapila, 7. Viśvarūpa, 8. Vihaṅgama,
9. Bāḍavā-vaktra, 10. Dharma, 11. Vāgīśvara, 12. Ekāmbhonidhi-
śāyī, 13. Kamaṭheśvara, 14. Varāha, 15. Narasiṃha, 16. Piṇḍabha-
raṇa, 17. Śrīpati, 18. Kāntātmā, 19. Rahujit, 20. Kalanemighna,
21. Pārijatahara, 22. Lokenābha, 23. Śāntātmā, 24. Dattātreya,
25. Nyagrodha-śāyī, 26. Eka-śṛṅgatanu, 27. Tri-vikrama, 28. Nara,
29. Nārāyaṇa, 30. Hari, 31. Kṛṣṇa, 32. Paraśurāma, 33.—36. Rāma
in his fourfold aspect, 37. Vedavid, 38. Kalki and 39. Pātāla-Śayita.

Thus we see that the *Samhitā* has reckoned the number of *avatāra* as thirtynine, but *Śrinivāsadāsa* reduced the number to thirtysix. *Vāsudeva Abhyāṅkara* who has commented on *Śrinivāsadāsa* holds that this reduction of the number is due to the fact that *Śrinivāsadāsa* has excluded *Kapila*, *Dattātreyā* and *Paraśurāma* from the list perhaps on the understanding that these three are not on a par with the remaining *avatāras*. But this view seems to be hardly correct, for *Śrinivāsadāsa* has not really excluded these three *avatāras* from the list. *Paraśurāma* for example is not excluded from his list; nay *Paraśurāma* is one of the principal *avatāras* according to him. It would, therefore, be more correct to say that *Śrinivāsadāsa* intended to exclude *Bharata*, *Lakṣmaṇa* and *Śatrughna*, because they may be included in *Rāma*.

According to *Śaṅkara*, it is *Viṣṇu*, the Supreme Reality as associated with *māyā*, that appears in various forms. It is He who came to *Devakī* and *Vasudeva* as their son.³³ According to the cult of *Trimūrti* also, *Viṣṇu*, as a member of the triad, has his incarnation as *Rāma*, *Kṛṣṇa* and so on.

Maddhva, like *Rāmānuja*, held *Viṣṇu* to be the source of all *avatāras*,³⁴ but *Nimbārka* assigned the function of assuming various *avatāra*-forms to *Kṛṣṇa*, the ultimate Reality according to *Dvaitādvaita* school.³⁵

Unlike *Rāmānuja*, *Vallabha* held the *avatāras* to be descents of *Antaryāmi* (*Puruṣa* or *Bhūmā*)³⁶. According to the *Śuddhādvaita* school, the ultimate Reality is fourfold.³⁷ : The Supreme Person or *Kṛṣṇa* is the first, the Immutable with attributes is the second, the Immutable without attributes is the third, and the Immanent is the fourth. The forms e.g. that of 'Fish' are assumed by the fourth, while *Kṛṣṇa* is the Supreme Person Himself. The forms of fish etc. are called *Līlāvatāras* i.e., forms assumed by the Immanent for the sake of sport,³⁸ while there are three *Guṇāvatāras* also. God has three supernatural attributes under the names of *sattva*, *rajas* and *tamas* which are not to be confused with the material elements.³⁹ When God takes up these three attributes, He becomes *Viṣṇu*, *Brahmā* and *Śiva* respectively. So the position of *Viṣṇu* in *Śuddhādvaita* is not the same as in *Viśiṣṭādvaita*, although He is considered to be superior to *Brahmā* and *Śiva* inasmuch as He resembles *Kṛṣṇa* with regard to yellow garment, sylvan garland and so on.⁴⁰

According to Bengal *Vaiṣṇavism*, *Kṛṣṇa*—and not *Viṣṇu*—is the main source of all *avatāras*.⁴¹ *Rūpa Gosvāmī* explicitly says so, and commenting on him *Jīva Gosvāmī* has quoted the benedictory verse

from the Gita-Govinda where salutation is offered to Kṛṣṇa who is said to have assumed ten forms of Fish and so on.⁴² For Rāmānuja, Kṛṣṇa is, however, an avatāra of Viṣṇu, the Supreme.

References

1. The Bhagavadgītā by Radhakrishnan, page 32.
2. Ibid, page 36.
3. Ibid, page 32, footnote.
4. महर्षिनाहते स्वात्मधारण-पोषणादि सुखमलभमानाः (गीतायां रामानुजभाष्यम् ४, ८) ।
5. मधोर्वनं भृत्यदिदृक्षया गतः (भागवतम् ४, ६, १) ।
6. तद्विपरीतानां विनाशाय च (गीतायां रामानुज-भाष्यम् ४, ८) ।
7. ग्राहाद् विपाटितमुखादरिणा गजेन्द्रं सम्पश्यतां हरिरमूमुचदुस्त्रियाराम (भागवतम् ८, ३, ३३)
8. क्षीणस्य वैदिक-धर्मस्य मदाराधनरूपस्याराध्यस्वरूप-प्रदर्शनेन तस्य स्थापनाय (गीतायां रामानुजभाष्यम् ४, ८) ।
9. भजते तादृशीः क्रीडा याः श्रुत्वा तत्परो भवेत् (भागवतम् १०, ३३, ३७) ।
10. (अ) न कालनियमो ऽस्मत्सम्भवस्य (गीतायां रा० भाष्यम् ४, ७) ।
(आ) कृतत्रेतादि-युग-विशेष-नियमोऽपि नास्ति (पूर्वोक्तम् ४, ८) ।
11. यत्रोद्यतः क्षितितलोद्धरणाय बिभ्रत् ।
कौडीं तनुं सकलयज्ञमयीमनन्तः ।
अन्तर्महार्णवं उपागतमादि-दैत्यं ।
तं दंष्ट्रया ऽद्रिमिव वज्रधरो ददार, इत्यादि (भागवतम् २, ७, १) ।
12. (अ) बिभवः पथनाभाद्यास्त्रिशच्च नव चैव हि ।
(आ) त्रिशच्च नव चैवेते पथनाभादयो मताः ॥ (अहिबुध्न्य संहिता) ।
13. इदानीं कर्मविशेषाज्जन्म-विशेषं प्राप्य व्यक्तिमाप्नुनं प्राप्तं मामबुद्धयो मन्यन्ते (गीतायां रामानुजभाष्यम् ७, २) ।
14. क्षेत्रज्ञासाधारण-अनुष्यत्वादि-संस्थान-योगाख्यमायया समावृतो ऽहं न सर्वस्य प्रकाशः (गीतायां रामानुजभाष्यम् ७, २५) ।
15. स्वमेव स्वभावमधिष्ठाय स्वेनैव रूपेण स्वेच्छया सम्भवामि (गीतायां रामानुजभाष्यम् ४, ६) ।
16. (अ) सर्वमेश्वरं स्वभावमजहृदेव (गीतायां रामानुज-भाष्यम् ४, ६) ।
(आ) स्वेच्छयातः सत्यरूपो विभुरवतरति स्वान्गुणोपाननुज्भन्तु (तत्त्वमुक्ताकलाप ३, ६, ६) ।

17. ईश्वरो नित्यशुद्धबुद्धमुक्त-स्वभावोऽपि सन् स्वमायया देहवानिव जात इव च लोकानुग्रहं कुर्वन्निव च लक्ष्यते ॥

(गीतायां शांकरभाष्योपोद्धातः) ।

18. (अ) आत्ममायया आत्मीयया मायया । माया वयुनं ज्ञानमिति ज्ञानपर्यायोऽत्र मायाशब्दः । तथा चाभियुक्तप्रयोगः मायया सततं वेत्ति प्राणिनां च शुभाशुभम् इति । आत्मीयेन ज्ञानेनात्मसंकल्पेनेत्यर्थः । (गीतायां रामानुजभाष्यम् ४, ६) ।

(आ) स्वलीलया जगदुपकाराय स्वेच्छावतारः । वेदार्थं संग्रहः पृ० १८१)

19. मोहनशक्त्या मनुष्यादिसजातीय-शंकास्पदेषु विभवेषु

(सर्वार्थसिद्धिः तत्त्वमुक्ताकलापे) ।

20. (अ) अस्य देवादिरूपेणावतारेषु (वेदार्थसंग्रहः पृष्ठ ११६) ।

(आ) भागवतम् १०, १४, २०) (इ) (भागवतम् १०, २, ४०) ।

21. लीलया देवसंख्या-पूरणं कुर्वन्त उपेन्द्रत्वं परस्यैव (वेदार्थसंग्रहः पृष्ठम् १८१) ।

22. (अ) सूर्यवंशोद्भवराजसंख्या-पूरणं कुर्वन्तः परस्यैव ब्रह्मणो दाशरथि-रूपेण स्वेच्छावतारः (पूर्वोक्तम् १८२) ।

(आ) सोमवंश-संख्यापूरणं कुर्वन्तो भगवतो भूभारावतारणाय स्वेच्छया वसुदेव-गृहेऽवतारः (पूर्वोक्तम् १८२) ।

23. स मामचिन्त्यद्देवः प्रश्नपार तितीर्थया, तस्याहं हंसरूपेण सकाशमगमं तदा

(भागवतम् ११, १३, १६) ।

24. महाभारतेऽप्यवतार-रूपस्याप्यप्राकृतत्वमुच्यते न भूतसंघसंस्थानो देहोऽप्य परमात्मनः

(श्री भाष्यम् १, १, २१) ।

25. अस्य देवादि-रूपेणावतारेष्वपि न प्राकृतो देहः (वेदार्थ संग्रहः) ।

26. (अ) निदचेतनात्मकशरीर-गुणैश्च हीनः (नारदपांचरात्रम्) ।

(आ) सर्वे नित्याः शाश्वताश्च देहास्तस्य परात्मनः, हानोपादानरहिता नैव प्रकृतिजाः क्वचित् (महावाराहपुराणम्, सटीकहरिभक्तिरसामृत-सिन्धुबुद्धम्, पृष्ठम् १७५) ।

27. देवत्वे देवदेहेयं मनुष्यत्वे च मानुषी, विष्णोर्देहानुरूपां वै करोत्येपात्मनस्तनूम् (विष्णुपुराणम् १, ६, १४५) ।

28. राघवत्वेऽभवत्सीता रुक्मिणी वृष्णजन्मनि ।

अन्येषु चावतारेषु विष्णोरेषाऽनपायिनी ॥ (विष्णुपुराणम् १, ६, १४४)

29. शेषो बभूवैश्वर-तल्पभूतो सोमित्रिरत्यद्भुत-भोगधारी ॥

बभूवतुश्चक्रदरी च दिव्यौ कैकेयिसूनुर्लवणान्तकश्च ।

(अध्यात्मरामायणम् उत्तरकाण्डम् ६, ५७) ।

30. एवं ध्यायति गोविन्द आकाशात्सूर्य-वचंसौ ।

रथावुपस्थितौ सद्यः ससूतौ सपरिच्छदौ ।

आयुधानि च दिव्यानि पुराणानि यदृच्छया ॥ (भागवतम् १०, १५, ११, १२) ।

31. शरा नानाविधाश्चापि धनुरायतविग्रहम् ।
अन्वगच्छन्त काकुत्स्थं सर्वे पुरुष-विग्रहाः ॥ (रामायणम् ७, १०६, ७) ।
32. तत्राप्राकृत-विग्रहा अजहृत्स्वभाव-विभवा दीपादुत्पन्न-दीपवत् स्थिता मुख्य-
प्रादुर्भावाः सर्वे मुमुक्षूणामुपास्याः । गौणप्रादुर्भावाः सर्वेऽहंकार-युक्त-जीवाविष्टा-
तृत्वान्मुमुक्षूणामनुपास्याः (तत्त्वत्रयम्) ।
33. जगतः स्थितिं परिपिपालयिषुः स आदिकर्ता नारायणाख्यो विष्णुर्भोमस्य
ब्रह्मणो ब्राह्मणत्वस्य रक्षणार्थं देवक्यां वसुदेवादंशेन किल सम्बभूव
(गीतायां शांकरभाष्ये उपोद्धातः) ।
34. अवतारादयो विष्णोः सर्वे पूरुषाः प्रकीर्त्तिताः
(माध्ववृहद्भाष्यम्, भारतीयदर्शने उद्धृतम्, पृष्ठम् ४८१) ।
35. व्यूहाग्निं ब्रह्म परं वरेष्यं ध्यायेम कृष्णं कमलेक्षणं हरिम् (दशश्लोकी ४) ।
उपलक्षणार्थोऽयं व्यूहशब्दोऽन्यावतार-मूर्तीनाम् । तथा च व्यूहा अवताराश्चांगानि
तान्येव विद्यन्ते यस्य तमनन्त-मूर्त्तिकम्, इति दशश्लोकी-व्याख्या वेदांत-रत्न-
मञ्जूषा ।
36. एते चांशकलाः पुंस इत्यत्रैषएवान्तर्यामी पुंशब्देनोक्तः
(प्रमेयरत्नार्णवः पृष्ठम् २४) ।
37. मूलरूपस्य चत्वारि रूपाणि (पूर्वोक्तम् पृष्ठम् १५) ।
38. अयं हि सर्वेषां लीलावताराणां मत्स्यादीनां मूलम् (पूर्वोक्तम्, १४) ।
39. त्रयाणामप्यप्राकृत-निरूपणात् (पूर्वोक्तम्, १४) ।
40. विष्णौ चतुर्भुजाद्याकाराणां पीताम्बर-वनमालादीनां पुरुषोत्तम-धर्माणां बहूनां
प्रकटत्वेन ब्रह्मशिवापेक्षयोत्कृष्टत्वं ज्ञेयम् (पूर्वोक्तम्, १५) ।
41. अवतारावली-बीजमवतारी निगद्यते (भक्तिरसामृतसिन्धुः २, १, ३२) ।
42. दशाकृतिकृते कृष्णाय तुभ्यं नमः (गीतगोविन्दम्) ।

THE MODES OF THE DIVINE MANIFESTATION

PART II

The Theory of Emanation (Vyūha)

God's manifestation in relation to the creation etc. of cosmos—Pradyumna—Aniruddha—Saṅkarṣaṇa—Vāsudeva—Further emanations—Śaṅkara and Rāmānuja on the system of Vyūha and the validity of the Pāñcarātra—What is 'Līlā-vibhūti'?

It has already been noted that the purpose of the Deity's descent on the mundane plane is protection of the good and punishment of the wicked. He comes to live amongst us to establish what is good and to destroy what is evil. In such activities of God one finds Him sporting in his dealings with the individual souls. The Pāñcarātra school, however, draws a sharp distinction between an avatāra and a vyūha. The former is concerned with Divine sport (Līlā) with the individual souls; the latter, with the cosmos. The manifestations of God in the form of Rāma, Kṛṣṇa etc. are called avatāras or vibhavas; whereas the forms assumed by Him in the creation, sustenance and destruction of the universe are called vyūhas (emanations). Rāmānuja has referred to the emanations of the Deity.¹ Although he has not worked out the details of the theory of Vyūha, yet it is interesting to notice the Pāñcarātra view on the point.

The Deity in a sense transcends the material world, and so is beyond human comprehension. But it should not be inferred that He is only beyond and not within the world. His transcendence is not incompatible with His immanence. In fact, He is partly transcendent and partly immanent. His glory is thus two-fold. Hence the distinction between His Tripād-vibhūti, also called Nitya-vibhūti (the Eternal aspect) and His Ekapād-vibhūti, also called Līlā-vibhūti (the sportive aspect). The Deity is creator, sustainer and destroyer in the latter aspect. He is self-satisfied and is delighted in Him-self. His sports with prakṛti are eternal, without a beginning and without an end. Man cannot fathom, with his limited capacity, the vast expanse of prakṛti, the field of His great play. None can comprehend the ceaseless creation and dissolution of countless worlds. None can

understand when this sport began and when it will end. So man rests content with the belief that the Divine sport has been at work from eternity and will continue till eternity.

Rāmānuja says that this world is full of inscrutable mysteries, endless and manifold in character.² The *Mahā-Nārāyaṇopaniṣad* speaks of countless cosmic eggs in the universe.³ The *Bhāgavata* has mentioned that myriads of cosmic eggs are revolving in each minute part of the Divine Being.⁴ The modern scientists believe in the immense magnitude of the world. Sir James Jeans, for example, says that 'about two millions of such nebulae can be photographed in all, and there are probably millions of millions of others beyond the range of any telescope'.⁵ But that is not all. For as Sir Arthur Eddington observes, the world is still expanding. He says, 'I deal with the view now tentatively held that the whole material universe of stars and galaxies of stars is dispersing; the galaxies scattering apart so as to occupy ever-increasing volume'.⁶

According to the Hindu scriptures, this wonderful universe has three phases—creation, sustenance and sublation. God as creator is Pradyumna; as preserver He is Aniruddha; and as destroyer He is Saṅkarṣaṇa. Although the Deity is the repository of countless Divine attributes, yet six of them viz. knowledge, power, prowess, supremacy, energy and splendour are most important. When His knowledge and power predominate over His prowess, supremacy, energy and splendour, He becomes Saṅkarṣaṇa. His colour then is like that of the yellow topaz; and He wears a blue garb and holds a plough, a pestle and a conch in His three hands, keeping the fourth hand in a position symbolizing protection to the distressed. The emblem in His banner is palmyra. His knowledge serves to uphold the secrets of the scriptures to human beings and His power is responsible for the destruction of the world.⁷

When the Deity's prowess and supremacy come to predominate over His knowledge, power, energy and splendour, He becomes Pradyumna. His colour then is like that of the rays of the sun. He wears a red garment and holds a bow, arrows and conch in His three hands, keeping the fourth hand free to offer fearlessness to His devotees. The crocodile is the emblem in His banner. He propagates righteousness through His prowess and creates the universe by dint of His supremacy.⁸

When energy and splendour predominate in the Deity, He is called Aniruddha. His colour then is blue; and He puts on a white

dress and wields a sword, a club (kheṭa), a conch in His three hands, while His fourth hand extends fearlessness to man. The deer is the emblem of His banner. Lord of the individual ego, He propagates knowledge of the Self through His splendour and supports the world through His energy.⁹

Besides the three emanations of the Deity described above, the Deity Himself, in whom all the six attributes are simultaneously manifest, is sometimes recognised as an additional emanation. He is then called Vyuha-Vāsudeva or the Deity-in-Emanations. He is moon-like in colour ; wears a yellow dress and holds a conch, a disc, & a mace in His three hands, vouchsafing absence of fear to the devotees with the fourth. The eagle is the emblem of His banner.¹⁰

The Āgamic literature contains references sometimes to five, sometimes to nine, sometimes to ten and even twelve of them.¹¹ The twelve emanations are Keśava, Nārāyaṇa and Mādhava said to be the emanations of Vāsudeva, being respectively golden, swarthy and sapphire in complexion. Govinda, Viṣṇu and Madhusudana are the emanations of Saṅkarṣaṇa, resembling the moon, the lotus-filament and the lotus respectively in colour. Trivikrama, Vāmana and Śrīdhara are the emanations of Pradyumna, respectively possessing the colours of fire, the rising sun and the white lotus. Hṛṣīkeṣa Padmanābha and Dāmodara are the emanations of Aniruddha, having respectively colours resembling those of lightning, the sun and the indragopa-insect.

Commenting on the Brahma-sūtra 2.2. 42-45, Śaṅkara has referred to the treatment of the Vyuha by the Bhāgavata school and sums it up as follows :—

- (a) Vāsudeva is pure knowledge and He is the only Supreme Reality ;
- (b) While remaining Vāsudeva Himself, He has divided Himself to Saṅkarṣaṇa, Pradyumna and Aniruddha ;
- (c) Vāsudeva is the Supreme Soul ; Saṅkarṣaṇa is the [individual soul ; Pradyumna is mind ; and Aniruddha is the ego ;
- (d) Vāsudeva is the primal cause, while Saṅkarṣaṇa and others are effects ;
- (e) Man attains God, when his distress comes to an end as a result of his worship for a century in the following ways :
1. approaching the temple and the idol ; 2 collecting necessary articles such as flowers ; 3 offering flowers etc to

the idol ; 4 chanting God's names etc. and 5 contemplation on the Divine form.¹²

Śaṅkara does not object to the view that Vāsudeva has divided Himself into various forms, because he thinks that it is in conformity with the scriptures. Nor is he opposed to the programme of worship, because it is, as he says, approved of by the Śruti and Smṛti. But he disapproves of the view that Śaṅkarṣaṇa is born of Vāsudeva, Pradyumna of Śaṅkarṣaṇa, and Aniruddha of Pradyumna. If an individual soul (Śaṅkarṣaṇa), he argues, be regarded as the offspring of God (Vāsudeva), it would become non-eternal. For whatever is born or produced is non-eternal. Similarly, continues Śaṅkara, mind (Pradyumna) cannot be regarded as a product of an individual soul (Śaṅkarṣaṇa), because an instrument cannot be produced from an agent. An axe, for instance, cannot be produced from a wood-cutter. Likewise, the emergence of the ego (Aniruddha) from the mind (Pradyumna) is unacceptable to Śaṅkara, because no instance of this sort is to be met with in the world. Moreover, there is no Vedic text, he adds, in support of this view. If so, on the other hand, Śaṅkara continues, the forms of Śaṅkarṣaṇa etc. be regarded respectively not as soul, mind and ego, but as different Divine forms, then the doctrine of one God advocated by the Bhāgavatas would not stand. He further criticizes the view of the Bhāgavatas, saying that the Pāñcarātra scripture stands opposed to the Vedas in so far as it states that Śaṅḍilya could not attain peace despite his study of all the four Vedas and that he could attain it only by studying the Pāñcarātra literature.¹³

According to Śaṅkara, then, the question of the origin of the Vyūhas cannot arise, since production pre-supposes non-eternity. But Rāmānuja differs from Śaṅkara in this respect. The manifestation of a vyūha, Rāmānuja observes, is not to be regarded as a case of production in the ordinary sense of the term. He contends that Vāsudeva, the Supreme Brahman, voluntarily assumes four forms in order that the devotees may find refuge in Him.¹⁴ The three forms of Śaṅkarṣaṇa, Pradyumna and Aniruddha rule over souls, mind and ego respectively. In other words, the relation of the former to the latter is that of the ruler and the ruled. But sometimes Śaṅkarṣaṇa is identified with the soul, Pradyumna with mind, and Aniruddha with ego.¹⁵ The one Supreme Being presents Himself in four forms merely out of compassion for the worshippers ; but God in Himself is one and not many. As regards individual souls, Rāmānuja points out that the Pāñcarātra scripture itself denies that they are subject to birth. The Parama-saṁhitā, for example, clearly states that individual souls are truly without a beginning and without an end.¹⁶

As regards Śaṅkara's charge that the Pāñcarātra is opposed to the Vedas, Rāmanuja opines that it is absolutely baseless. The statement that Śaṇḍilya did not attain peace through the study of the Vedas only serves to bring out the importance of the Pāñcarātra and not to reject the authority of the Vedas. Like Śaṇḍilya, Nārada also could not derive knowledge of the Self from the Vedas, as the Bṛhadāraṇyaka Upaniṣad states. This does not mean that the knowledge that Nārada obtained from Sanatkumāra was superior to that which is yielded by the Vedas. The fact that neither Nārada nor Śaṇḍilya could profit from the study of the Vedas to the same extent as they did from the study of the Bhūmavidyā and the Pāñcarātra respectively merely points to the importance of the scriptures instead of challenging the authority of the Vedas. The main point here is that just as the Bhūmavidyā is intended to make the teachings of the Vedas easily intelligible, so the Pāñcarātra serves merely to bring the teachings of the Vedas within easy reach of the people.¹⁷ The Paramasaṁhitā informs that Viṣṇu found out the essence of the teachings of the Vedānta (Upaniṣads) and presented the Vedas in an abbreviated form under the title of the Pāñcarātra.¹⁸ Rāmanuja, therefore, concludes that the authority of the Pāñcarātra is unchallengeable.

Although Śaṅkara dismissed the authority of the Pāñcarātra, he did not, it is interesting to note, set aside the doctrine of Vyūha which finds mention in the Mahābhārata and the Purāṇas also. In his commentary on the word 'caturvyūha' occurring in Śrī-Viṣṇu-sahasra-nāma, Śaṅkara has quoted a verse from Vyāsa, which reads: 'The well-known Janardana divides Himself into four forms of Vāsudeva and others, and executes creation etc. (of the universe)'.¹⁹ However, not only Rāmanuja but all Vaiṣṇava Ācāryas after him have admitted the doctrine of the Vyūhas (Deity's emanations) and held that these are the embodiments of the sportive grandeur (līlā-vibhūti) of God.

As regards līlā-vibhūti, it is a general name for the creation, sustenance and destruction, in a fixed order and under Divine law, of the myriads of cosmic eggs spread in all directions in the azure vault. Nobody knows how many worlds are created and destroyed every day in the blue expanse. The Divine sport is indeed mysterious! From the quintuplicated gross elements arises the universe consisting of various worlds, only one of which is this Earth. The eighty-four lakh types of bodies, as tradition goes, are made of compound elements, through which the feelings of pleasure, pain and infatuation are experienced by the individual souls according to their actions. Sattva is the source of pleasure, whose dominance is experienced in vernal breezes, in avenues of trees embraced by cree-

pers, in orchards full of sweet chirping, in the worship of the Deity and other pious rites and in peaceful empires, where life is prosperous, body is healthy and affection is pure. The preponderance of rajas is brought about by hot winds, leafless thorny trees, the drinking of wine, revolutionary states, heavy traffic, lust, anger etc. The predominance of tamas is visible in barren fields, floods, famines, anarchy, poverty, stupor and so on. There is no object, says Rāmaṇuja, either on this earth or on the celestial region which is devoid of these three attributes of prakṛti.²⁰ The functioning of the triple qualities of matter is, according to the Pāñcarātra view, the vibhūti of Divine sport ; and His three forms respectively associated with the creation, sustenance and sublation of the universe are called Pradyumna, Aniruddha and Saṅkarṣaṇa respectively.

References

1. वासुदेवाख्यं परं ब्रह्मैवाश्रितवात्सल्यं स्वाश्रित-समाश्रयणीयत्वाय स्वेच्छया चतुर्धावतिष्ठते । (श्रीभाष्य २, २, ४१)
2. अनन्त-विचित्र-महाश्चर्य-रूपं जगत् । (वेदार्थ-संग्रह पृष्ठ १२६)
3. एकस्मिन्नविद्यापादेऽनन्तकोटि-ब्रह्मांडानि सावरणानि ज्वलन्ति (त्रिपाद्-विभूति-महानारायणोपनिषद् ८)
4. क्वेदृग्विधाविगणितांड-परागुचर्या-वाताध्वरोमविवरस्य च ते महित्वम् (भागवतम् १०, १४, ११)
5. The Mysterious Universe by James Jeans : footnote to frontispiece
6. Expanding Universe by Arthur Eddington : preface.
7. सिन्दूर-शिल्लराकार मेकवक्त्रं चतुर्भुजम् ।
अतसी-पुष्प-संकाशवासोभृत् ताल-लाञ्छितम् ।
मुख्येन पाणि-युग्मेन तुल्यमाद्यस्य वै विभोः
सीरं चक्रं च हस्तेऽस्य मुसलं तु गदा करे । (सात्त्वत-संहिता ५, १२, १४)
पद्म-राग-समानेन तेजसा समनन्तरम्
उदेति दक्षिणस्यां वै प्रभुः संकर्षणात्मना ॥ (सात्त्वत-संहिता, ४, ६)
बल-संबलितेनैव ज्ञानेनास्तेऽय दक्षिणे । (सा० सं० ३, ६)
8. प्रवृण्णिशा-समुदित-खद्योतचय-दीधितिम्
रक्त-कौशेय-वसनं मकरध्वज-शोभितम्
एक-वक्त्रं चतुर्बाहुं तृतीयं परमेश्वरम्
मुख्यं हस्तद्वयं चास्य प्राग्बद्धं ध्येयं महामते
वामे परस्मिज्वाङ्गञ्च दक्षिणे बाण-पंचकम् । (सात्त्वत संहिता ५, १४, १६)

धर्माशु-रश्मि-सन्तप्त-शतधामाधिकेन तु
रूपेण पदिचमस्यां च व्यक्तं प्रद्युम्नसंज्ञया । (सात्वत संहिता ४, १०)
ऐश्वर्येण तु वीर्येण प्रत्यग्भागे प्रतिष्ठितः ॥ (सात्वत संहिता ३, ७)

9. (अ) अञ्जनाद्रि-प्रतीकाशं सुसिताम्बर-वेष्टितम्
चतुर्भुजं विशालाक्षं मृगलाञ्छनभूषितम्
आदिवत्पाणियुगल माद्य मस्यापि कीर्तितम्
दक्षिणादि क्रमेणाय द्वाभ्यां वै खड्ग खेटकी ॥ (सात्वत संहिता ५, १७, १८)

(आ) शरद्गगन-संकाश-वर्णेन परमेश्वरः
समास्त उत्तरस्यां चाप्यनिरुद्धात्मना ततः ॥ (सात्वत संहिता ४, ११)

(इ) तेजः शक्त्यात्मना सौर्व्यं संस्थितः परमेश्वरः ॥ (सात्वत संहिता ३, ७)

10. (अ) तत्राद्यं भगवद्रूपं हिम-कुन्देन्दु-कान्तिमत्
चतुर्भुजं सौम्य-वक्त्रं पुंडरीकनिभेक्षणम्
पीत-कौशेय-वसनं सुपर्णध्वज-शोभितम्
मुख्य-दक्षिण-हस्तेन भीतानामभयप्रदम्
विद्या-कोशस्तु वामेन संगृहीतश्च शंखराट्
पृष्ठगे ह्यपरिस्मंश्च प्रोद्यतो दक्षिणे त्वरी
तथा-विधे गदा वामे निषण्णा वसुधातले ॥ (सात्वत संहिता ५, ६, ११)

(आ) प्राच्यां सितेन वपुषा सूर्य-कान्त्यधिकेन तु
व्यक्तितमभ्येति भगवानु वासुदेवात्मना स्वयम् ॥ (सा० सं० ४, ८)

(इ) विभज्यत्यात्मनात्मानं वासुदेवः परः प्रभुः
अनुष्मिन्-स्वरूपस्तु प्राग्भागे षड्गुणात्मना ॥ (सा० सं० ३, ५, ६)

11. (अ) चतुःपंच-नव-व्यूह-दश-द्वादश-मूर्तये ॥ (ब्रह्मतन्त्रान्तर्गत-जितन्ते स्तोत्रम्)
(आ) सात्वतां नव-मूर्तीनामादिमूर्ति रहं परा ॥ (भागवतम् ११, १६, ३२)

12. तत्र भागवता मन्यन्ते भगवानेवैको वासुदेवो निरंजन-ज्ञान-स्वरूपः परमार्थ-तत्त्वम्
चतुर्धात्मानं प्रविभज्य प्रतिष्ठितो वासुदेवव्यूहरूपेण संकर्षणव्यूहरूपेण प्रद्युम्नव्यूह
रूपेणानिरुद्धव्यूह रूपेण च । वासुदेवो नाम परमात्मोच्यते । संकर्षणो नाम जीवः ।
प्रद्युम्नो नाम मनः । अनिरुद्धो नामाहंकारः । तेषां वासुदेवः परा प्रकृतिरितरे
संकर्षणादयः कार्यम् । तमित्थंभूतं परमेश्वरं भगवन्तमभिगमनोपादानेज्या-
स्वाध्याय-योगैर्वर्षशतमिष्ट्वा क्षीण-क्लेशो भगवन्तमेव प्रतिपद्यते इति ।

(ब्रह्मसूत्रे शंकरभाष्यम् २, २, ४२)

13. वेदप्रतिषेधश्च भवति, चतुर्षु वेदेषु परं श्रेयोऽलब्ध्वा शांडिल्य इदं शास्त्रमधि-
गतवानित्यादि वेद-निन्दादर्शनात् । तस्मादसंगतैषा कल्पनेति सिद्धम् ।

(ब्रह्मसूत्रे शंकरभाष्यम् २, २, ४)

14. अतः संकर्षणादीनामपि परस्यैव ब्रह्मणः स्वेच्छाविग्रहरूपत्वादजायमानो बहुधा
विजायत इति श्रुतिसिद्धस्यैवाऽऽश्रित-वात्सल्यनिमित्त-स्वेच्छा-विग्रह-संग्रह-रूप
जन्मनोऽभिधानात्तदभिधायिशास्त्र-प्रामाण्यस्याप्रतिषेध इति ।

(श्रीभाष्यम् २, २, ४१)

15. तत्र जीव-मनोऽहंकार-तत्त्वानामधिष्ठातारः संकर्षण प्रबुध्नानिरुद्धा इति चैषामेव जीवादिशब्दैरभिधानमविरुद्धम् । (श्रीभाष्यम् २, २, ४१)
16. विप्रतिषिद्धा हि जीवोत्पत्तिस्तस्मिन्नपि तन्त्रे । यथोक्तं परम-संहितायाम्
अचेतना परार्था च नित्या सततविक्रिया
त्रिगुणा कर्मिणां क्षेत्रं प्रकृतेरूपं मुच्यते ।
व्याप्तिरूपेण सम्बन्धस्तस्याश्च पुरुषस्य च
स ह्यनादिरनन्तश्च परमार्थेन निश्चितः ।
इत्येवं सर्वास्वपि संहितासु जीवस्य नित्यत्ववचनाज्जीव-स्वरूपोत्पत्तिः पञ्चरात्र-
तन्त्रे प्रतिषिद्धैव । (श्रीभाष्यम् २, २, ४२)
17. तथा वेदार्थस्य दुर्ज्ञानतया सुखावबोधार्थः शास्त्रारम्भः परमसंहितायामुच्यते ।
(पूर्वोक्तम्)
18. वेदान्तेषु यथासारं संगृह्य भगवान्ह्रिः ।
भक्तानुकम्पया विद्वान् संचिक्षेप यथासुखम् ॥
(२, २, ४२ ब्रह्मसूत्रोपरि श्रीभाष्योद्धृतम् ।)
19. व्यूह्यात्मानं चतुर्धा वै वामुदेवादि-मूर्तिभिः
सृष्ट्यादीन्प्रकरोत्येव विश्रुतात्मा जनार्दनः । इति व्यास-वचनाच्चतुर्व्यूहः ।
(श्री विष्णु-सहस्रनाम शंकर-भाष्ये २८)
20. पृथिव्यां मनुष्यादिषु दिवि देवेषु वा प्रकृति-संसृष्टेषु ब्रह्मादिस्थावरान्तेषु
प्रकृतिजैरेभिस्त्रिभिर्गुणैर्मुक्तं यत्सत्त्वजातं प्राणिजातं न तदस्ति ।
(गीतायां रामानुज-भाष्यम् १८, ४०)

CHAPTER VIII

THE CULT OF BHAKTI

Part I

Views of Śaṇḍilya, Nārada, Patañjali, Vyāsa, Vācaspati Miśra, Bhoja, Bādarāyaṇa, the Bhāgavata, the Devī-Bhāgavata, Rāmānuja, Nimbārka, Maḍhva, Vallabha and Rūpa—Bhakti in Advaita Vedānta—A phase of consciousness—Classification according to the Bhāgavata—Dāśya bhakti—Dāśya traced to the Vedas—Unalloyed devotion—Action and knowledge auxiliaries to devotion—Para-bhakti, para-jñāna and Parama-bhakti—Human effort and grace of God in the attainment of bhakti—The path of love open to all—Various phases—Śaṅkara, Viśiṣṭha and Rāmānuja.

The cult of bhakti or devotion is as ancient as the R̥gveda where we find beautiful passages replete with devotional feelings. Bhakti is derived from bhaja (to serve) which appears in Vedic utterances such as 'Mahas te Viṣṇo sumatim bhajāmahe' (R̥gveda 1.156.3). Etymologically, the word 'bhakti' means service.

The root 'ās' with the prefix 'upa' was also used side by side with the root 'bhaja' for worship in the time of the Samhitās. We read in the Yajurveda (25.13) 'Yasya viśva upāsate' i.e. 'whom all people worship'. The word 'upāsana' which literally means 'sitting near', might have been primarily used to signify 'sitting down for worship'. But it came later to mean worship in general. Bhakti and upāsana are thus synonymous.

When a person becomes intoxicated with God-consciousness, and contemplates nothing but God, always sings His glory and is devoted to worshipping Him, he is indeed in the state of bhakti. In other words, when a person performs physical activities only to please God, and when God alone is the focus of all his mental activities, there arises in him the state of bhakti. Bhakti thus is the centralization of all our physical and mental functions in God. God is the basis and support of all thoughts and all actions of the devotees. He is their father, mother, friend and son; He is their learning, wealth and so on.¹

Since Divine service starts with love of God, the word 'bhakti' is also taken to mean love. Śaṇḍilya has defined it as deep attach-

ment to God.² Nārada has also defined it as deep love of God,³ and added that it is fully expressed in a state wherein a person dedicates his actions to God and feels extreme anguish in obliviscence of Him.⁴ Patañjali has in his Yoga-sūtra called it *prañidhāna*.⁵ According to him, it is one of the five practices necessary at the second stage of spiritual discipline.⁶ It is also stated to be one of the various means of mental concentration. He mentions that trance in its completeness is a result of *prañidhāna*.⁷

Vyāsa, the well-known commentator on Yoga-sūtras, regards 'prañidhāna' as a kind of devotion.⁸ While elucidating Vyāsa's ideas, Vācaspati Miśra has added that devotion may be either mental or oral or physical.⁹ At another place, Vyāsa interprets the term as meaning 'dedication of all actions to the Great Teacher i. e. God'.¹⁰ But he perhaps realized the difficulty in dedicating all actions to God. He therefore suggested an alternative interpretation of the term viz 'dedication of the *fruits* of actions to God',¹¹ which is decidedly the better of the two interpretations in view of the teachings of the Gītā. Bhoja, like Vyāsa, has interpreted 'prañidhāna' as *bhakti-viśeṣa*, which is devotion specially in the form of offering all actions to Him.¹² A comprehensive interpretation of the term 'prañidhāna' is given by Vyāsa in his comment on Yoga-sūtra 2.45 where he states that *prañidhāna* consists in man's offering of all his feelings (*bhāva*) to God.¹³ Accordingly, Patañjali's *prañidhāna* may be defined as 'putting one's own mind into God' which should, however, mean the dedication of the feelings of the individual rather than the individual himself to God.

Bādarāyaṇa calls devotion to God *saṁrādhana* in the Brahma-sūtra.¹⁴ Brahman is usually un-manifest, but it is visible to a devotee or a man in a state of *saṁrādhana*.

According to the Bhāgavata, *bhakti* consists in the uninterrupted presence of the individual mind in God.¹⁵ The Devī-Bhāgavata says that in devotion mind remains in the Deity as steady as the flow of oil.¹⁶

Rāmānuja defines *bhakti* as the contemplation of God, accompanied by love.¹⁷ According to him, Brahman, the object of contemplation, is very lovely and, for that reason, the very act of contemplation is very sweet.¹⁸ Thus for him, *bhakti* is continuous, loving meditation of the beloved; the stream of the loving thought is unbroken like the stream of oil.¹⁹ The ācārya, in this connection, records the following extracts from various scriptures :

- (a) On knowledge : 'Having known Him alone one crosses beyond mortality'²⁰.

- (b) On contemplation : 'The Ātman is to be contemplated'²¹
- (c) On concentration : 'Concentrating upon Him, he then sees Him',²²
- (d) On worship : 'The all-seeing Ātman alone is to be worshipped',²³
- (e) On remembrance : 'Mind being pure, remembrance is firm',²⁴
- (f) On visualization : 'Ātman is to be visualized'.²⁵

All the above extracts, Rāmānuja says, refer to deep meditation, a state in which the devotee sees God face to face, as it were,—a state closely resembling vision of God in a literal sense. God is infinite bliss par excellence. He being the Supreme Lord, the soul devoted to Him feels excessive joy in devotional approach to Him. Bhakti is thus of the nature of bliss. The enjoyment of things of a nature other than the Divine may, if at all, yield only a minute fraction of bliss, and that too only temporarily. Bliss—permanent and perfect—can be derived only from God.

According to Nimbārka, a particular type of love is bhakti which grows in the heart of man endowed with qualities such as modesty.²⁶ Such Bhakti is of two kinds—bhakti as a means and bhakti as an end in itself.

Madhva holds that bhakti is intense devotion proceeding from knowledge of the greatness of God. It is a tie between the devotee and his Deity, and can be established in a threefold way; through body, through speech and through mind. Almsgiving, protecting the distressed and giving shelter to the destitute are the bodily activities proper of a person of devotion. Speaking the truth, speaking the good, speaking the sweet and the recitation of sacred texts constitute devotion through speech. Kindness, faith and desire for service to the Deity are the chief constituents of devotion through mind. These physical, oral and mental activities directed to God together make up devotion in its completeness and perfection.

Vallabha believed in a twofold bhakti—the *maryāda-bhakti* and the *puṣṭi-bhakti*. In the case of the former a devotee loves the Lord in conformity with the scriptural injunctions, whereas in that of the latter, love is prompted and promoted by the grace of God Himself. Those who follow the path of *puṣṭi-bhakti* adore God, because they love Him most zealously. Their love is indeed of the same nature, as that which characterised the famous cow-herdesses of Vṛndāvana.

Rūpa Goswāmī of the Gauḍīya Vaiṣṇava School has defined bhakti as intent or assiduous thought fixed on Śrī Kṛṣṇa, devoid of any mundane desire, and unmixed with knowledge, action and so on.²⁷ By knowledge he means the contemplation of the non-dual Brahman, and by action he means the obligatory (nitya) and the periodical (naimittika) duties. According to him, devotion has three stages: (a) sādhana or means, (b) bhāva or sentiment, and (c) prema or love.²⁸ The means or the expedient reaches the sentiment, and the sentiment terminates in love which is the highest goal of human life. Expedients are many, and Rūpa Goswāmī has enumerated no less than sixtyfour of them. But even one expedient can suffice for the achievement of the highest goal as is shown by the example of Parīkṣit. Parīkṣit devoutly listened to the account of the glorious deeds of the Deity, which exemplifies 'Śravaṇa'. Ambarīṣa, however, afforded an example of resorting to several expedients. Besides relying on Śravaṇa, he used to recite God's names and worshipped Him and so on.

'Expedient devotion' is again twofold—the vaidhī²⁹ and the rāgānugā.³⁰ The former corresponds to the sātṭvika-bhakti of the Bhāgavata and the mārjādā-bhakti of the Vallabha school, which is said to be actuated by scriptural injunctions; whereas the latter is analogous to the natural thirst for love in persons like Rādhā and Yaśodā.

As has been said above, all the expedients have their culmination in 'bhāva' which makes the mind infinitely tender.³¹ This state can be attained also through the grace of God. But no matter whether it is attained by human effort or through Divine grace, it may grow still deeper to culminate finally in 'prema'.³² Like 'bhāva', prema also can be attained through Divine grace. Fortunate indeed is he to whom God grants the privilege of attaining to this state.

On the basis of Sanskrit rhetoric Rūpa Goswāmī has treated bhakti as a sentiment (rasa) and distinguished its primary and secondary forms. The former, according to him, has five aspects: śānta (quiet), prīta (affectionate), preyān (more affectionate), vatsala (fond) and madhura (sweet). Each preceding aspect is inferior to the succeeding one. Hence the madhura stands first and the Śānta last, in order of perfection.³³

According to Advaita Vedānta, devotion is contemplation of the Saguna or the lower Brahman.³⁴ Its main object is the concentration of mind: the attainment of satya-loka is the secondary object.³⁵ Śāṅkara endorses Bādarāyaṇa's view that those who practise Yoga discover the true nature of the Ātman at the time of samādhāna

consisting in love, contemplation etc.³⁶ Madhusudana Saraswati, in his *bhakti-rasāyana* says, that as a result of various religious observances the mind loses its stiffness and becomes supple or rather melts, and flows like a stream into God, the Lord of all. The state thus attained by mind is *bhakti*.³⁷

Rāmanuja's *bhakti* is, however, a phase of the soul's consciousness. Consciousness is one, but it assumes various forms according to the nature of the channel through which it flows. It functions through the inner and the outer sense-organs in all living beings. The inner sense-organ is mind which is *sāttvika*, *rājasa* or *tāmasa* according as the one or the other of these *guṇas* preponderates. Consciousness occurring in a *sāttvika* mind differs apparently though not essentially from that which occurs in a *rājasa* or a *tāmasa* mind. Consciousness due to *tamas* is illusion ; it is lust when it is due to *rajas* ; in its *sāttvika* origin it is devotion. Śrīnivāsadāsa has given a long list of the different forms of consciousness in its different aspects. According to him, perception, inference, scriptural testimony, recollection, doubt, false knowledge, discrimination, perseverance, infatuation, desire for enjoyment, enmity, pride, jealousy, fortitude, fickleness, deceit, greed, wrath, arrogance, inactivity, opposition, intentness, disgust, pleasure, benevolence, malevolence, love, satisfaction, courage, peace, renunciation, lust, friendship, mercy, desire for salvation, bashfulness, endurance, consideration, desire to win, hatred, contemplation, hypocrisy, finding fault with merits, desire to kill, avidity, hoping against hopes, inclination, worship, faith, devotion, self-consecration etc., are the various aspects of consciousness and so serve to distinguish the different qualities of the soul under various conditions.

It might, of course, be contended that desire, intention, doubt, faith, faithlessness, courage, couragelessness, bashfulness, thought and fear are, as the *Bṛhadāraṇyaka*³⁸ observes, only ingredients of mind, so they cannot be said to constitute consciousness. To this Śrīnivāsadāsa's reply is that those, really, constitute consciousness but are only figuratively attributed to the mind in view of the fact that there is a relation of co-operation between mind and consciousness.³⁹ He agrees, in this respect, with Rāmanuja as is evident from the opening verse in the *Śrī-bhāṣya* which runs thus : 'May my intellect or understanding be devotional unto Para-Brahman.'⁴⁰

The *Bhāgavata* classifies *bhakti* under four heads ; *tāmasa*, *rājasa*, *sāttvika* and *nirguṇa* with reference to the motives respectively underlying them. The *tāmasa* or the lowest form of *bhakti* is that which is actuated by violence, hypocrisy or malice. Better than this is the

rajaśa bhakti which is practised for the sake of gaining fame, sensual enjoyment or supremacy over others. Sāttvika bhakti is that refined form of love in which the sense of duty is predominant element and which is cultivated for the destruction of the tie of actions, and is offered to God. Nārada has also admitted this classification. The nirguṇa bhakti is the highest kind of devotion. It is unmotivated and is aroused by the realization of the glory of God. It is, in fact, a state in which the individual enters into the life of God or the allpervading Deity just as the waters of the Ganges enter into the ocean.⁴¹

The Devi-bhagavata, like the Bhāgavata, classifies bhakti with reference to the various motives as determine the preponderance of the different guṇas. Of the various kinds of bhakti the sāttvika is recognised as the highest and is called 'para bhakti'—a state in which the individual mind remains fixed upon the Deity as continuously as a stream of oil. It is thus of the same nature as the nirguṇa-bhakti of the Bhāgavata and is, likewise, unmotivated.⁴²

Rāmānuja liked the *dāśya* bhakti. Although he has not fully explained the meaning of the term 'dāśya', it not improbable that he understood the term in the sense in which it is generally used in devotional literature. The traditional explanation of the nature of *dāśya* bhakti is the love of a servant towards his master.

Bhakti is service mingled with love. It has thus a sociological basis and has the following well-marked phases :

- (a) the love of a son towards his parents, which is the love of the younger or inferior for the elder or senior ;
- (b) the love of a parent towards the son, which is obviously the love of the senior or superior for the younger or junior.
- (c) the love of a friend towards a friend, which is the love of an equal for an equal.

The love of a student for his teacher or that of a servant for his master is akin to filial love, and is designated as *dāśya* (literally servanthood) in devotional literature. The love of a teacher for his student and that of a master for his servant is similar to parental love and is termed as *vātsalya* (literally parental affection). The love of a person for his friend is called *sakhyā* (literally friendship). The love of a wife for her husband may be either *dāśya* or *sakhyā*. But later Vaiṣṇavism has given it the name of *mādhurya* or spousal love (literally sweetness).

A devotee regards himself as son, and God as father. Although man is not born of God in the same sense as a child is born of a human father, yet God should be looked upon as father and man as son for devotional purposes.⁴³ The use of the words 'son' and 'father' is obviously metaphorical in this connection. A similar metaphorical significance is attached to such relations as 'master and servant', 'teacher and the taught', in terms of which the relation between God and man is understood. Again, when a devotee addresses God as husband,⁴⁴ the use of the word 'husband' is purely figurative; for there can be no marital relation in its ordinary sense between man and God. The spousal love spoken of in Vaiṣṇava literature is entirely asexual and corresponds to the Greek 'agape', and differs from worldly love signified by the Greek word 'eros' or 'erotos'.

Tastes differ. Some devotees wish to worship God with parental affection; some desire to adore Him as a friend; and some choose to invoke Him as a master. But the most proper and easiest form of bhakti is that which involves the meditation of God as father, mother, teacher, master or king. A true devotee cannot but pray, 'O God, since my birth I have been your servant, your disciple, your son; you are my master, teacher, mother and father'.⁴⁵ In praise of Goddess Lakṣmī, the Agni-purāṇa addresses: 'You are the mother of all beings and Hari is the father'.⁴⁶

The religious aspirant may, however, choose any of the several types of devotion. What particular type he should choose would depend upon his feeling. What counts is the intensity of devotion. That is why a devotee's attitude towards God, even when it is like that of a paramour towards his beloved, is also praised. The illicit love of a profligate for his or her lover may perhaps be very intense. Hence the devotee's attitude towards God is sometimes called *jārabhāva* (i.e. the paramour's attitude). The saint-poet Tulasīdāsa, in the closing verse of the *Rāma-carita-mānasa* observed: "I wish I could feel that endearment to the name 'Rāma', O God, which a niggard feels towards his pelf and a lecher does to a woman."⁴⁷

The idea of meditation on God as father together with service of the *dāśya* type done to Him is very old. There is profuse reference to it in the Vedas. It is incumbent upon every twice-born person to adore God daily as *savitā* or the creator at the time of repeating the *gāyatrī*.⁴⁸ The term 'Savitṛ' means father. The conception of the 'fatherhood' of God is familiar to the *Gītā* also. Arjuna praised Śrī Kṛṣṇa thus: 'Your glory is unique in all the three worlds. None is equal to you. How can, then, one be your superior? You are the Father and the venerable Teacher of the world—moving and

stationary.⁴⁹ This obviously involves the conception of devotion of the dāśya type. According to the Bhāgavata, Śiva is the best worshipper of Viṣṇu, and Śiva in his incarnation as Hanumān displayed his attitude as a dāśa.⁵⁰ It is exactly in this sense that Rāmānuja understands the nature of bhakti.⁵¹

Viśiṣṭādvaita tells us about two ways of devotion: the way of a young monkey and that of a young cat. In the case of the former, the devotee is as active in devotion to the Deity as is a young monkey in clasping its mother. In the case of the latter he is as passive as a young cat is in mewing to its mother. There is a stress on human effort in the former, and on resignation and Divine grace in the latter. The Vadagalais prefer the way of the monkey, while the Tengalais that of the cat.

Unalloyed Devotion.

Śrī Kṛṣṇa has said in the Gītā that four different types of people worship him. The first is afflicted, the second is eager for knowledge, the third wants prosperity, and the fourth is of a philosophical temperament.⁵² Nārada has also referred to these four classes of devotees.⁵³ Rāmānuja, however, reduces these four classes into three. He does not distinguish between the first and the third, but holds that both are equal, because both desire mundane pleasure and happiness. They indeed realize their end through the grace of God, but since they do not worship Him for the sake of salvation, they remain confined within the domain of transmigration.⁵⁴ Superior to them is he who wants to know the real nature of ātman i e, the self in its purity. He indeed is the type of people whom God grants salvation from the evils of wordly life. But the best indeed is he who, in the opinion of Rāmānuja, possesses true knowledge, because it is only he who can engage himself in exclusive devotion to the Deity.⁵⁵ Nārada has also advised us to give all for God.⁵⁶ Rāmānuja's devotion to the Deity is devotion for its own sake only. He never desired to have a mundane good in return of his devotion. Prahlāda's devotion to God is of this nature. He prayed to Lord Narasimha for granting him inexhaustible joy in his devotion to God.⁵⁷ In fact, true men of devotion do not care for the fivefold salvation but are anxious to stick to devotion for its own sake.⁵⁸ That is the reason why Sanaka and his brothers, as Nārada informs, regarded devotion as its own reward.⁵⁹

The Two Auxiliaries to Devotion: Karma and Jñāna

Disinterested action purifies mind and helps the development of devotion. Although both knowledge and devotion are necessary

for man's emancipation, yet the path of devotion is very attractive. The devotees, therefore, resort to this path and regard both action and knowledge as auxiliary to devotion. God can be realized through the path of knowledge also. Rāmaṇuja himself says that those who are well versed in the lore of the 'five fires' (pañcāgni-vidyā) which aims at the attainment of the knowledge of the self, realize God so as never to come back.⁶⁰ He also attaches importance to meditation on the soul conceived as free from all imperfections. But he points out that the conception of meditation on the soul as 'imperishable, indefinable, indiscernible, all-entering, indeterminable, stable, immovable and eternal' is not within the easy reason of the ordinary man who generally identifies himself with the body.⁶¹ The devotee cannot, therefore, depend solely on knowledge of the self, but finds it necessary to proceed on the path of bhakti.

Worship can bear fruit, if it is performed with the knowledge of the nature of the worshipper and the worshipped. That God is the worshipped and the soul the worshipper is a truth which every devotee must know. Bhāradvāja Saṁhitā teaches, 'God, the Supreme Soul, is my master. I am His servant. All that I do is His service, and it is an epitome of all knowledge'.⁶² Similarly the Brahma-tantra says, 'O Lord, there is no other means than yourself for my welfare, not only in this life but also in lives to come. I have acquired this knowledge and I wish it might not perish in my future births'.⁶³

Supreme devotion, Rāmaṇuja says, is the result of knowledge which arises from love. Indeed, it is natural for man to love and to know. Besides para-bhakti, and para-jñāna, Rāmaṇuja admits parama-bhakti, and places them in the following order:

- (a) Para-bhakti
- (b) Para-jñāna, and
- (c) Parama-bhakti.⁶⁴

Para-bhakti, i.e., primary love of God in the heart of a man makes him inquisitive about Godhead. But perfect knowledge acquired by him about God (Para-jñāna) culminates in the supreme devotion which the ṛcārya designates as 'parama-bhakti'. Rāmaṇuja expresses this order in his Gadya-traya. Śrīnivāsadaśa agrees on this point.⁶⁵ In his comments on the Gītā (18.55) Rāmaṇuja also says that a devotee attains to God directly by devotion which, boundless and supreme as it is, arises from the knowledge of the nature, attributes and glory of God. Bhakti in its supreme form is characterised by Rāmaṇuja as the realization, or rather the most clear, most dear and unceasing perception of God. Such devotion arises in a person whose heart has been

cleaned by the practice of jñāna-yoga and karma-yoga. Rāmānuja tells us that this view is based on the teachings of Yāmūnācārya, his predecessor.⁶⁶

Human Effort and Divine Grace in the Practice of Devotion

As has already been said, bhakti belongs to the consciousness of the individual soul. This, as Rāmānuja points out, means that bhakti is a matter of human effort.⁶⁷ Man is to love and to pray. Prayer to God is but an effort on man's part. A man is to engage himself in devotion to God, and he is to dedicate himself to Him. But men of devotion can perhaps be never confident that they love God to their utmost capacity. The greatness of God inspires awe in man with the result that he feels too humble to aspire after Divine love. Man therefore prays to God to give him the necessary power to know and love Him. Rāmānuja himself prayed to God for a grant of the knowledge of, and devotion to, Him.⁶⁸ In fact, many devotees hold that supreme devotion is attainable also through the grace of God. In this respect Vallabha and Rūpa Goswamī are in agreement with Rāmānuja. Śrīnivāsadāsa also holds that bhakti is twofold : sādhana-bhakti and phala-bhakti, the former being a result of human effort and the latter of Divine grace.⁶⁹

Universality of Bhakti

According to Rāmānuja, God protects all irrespective of their differences. He is the refuge of all beings, high and low, irrespective of their differences of caste (jāti), colour (ākāra), creed (jñāna) and character (svabhāva).⁷⁰ A man who is exclusively devoted to God is to be honoured as a prominent Vaiṣṇava even if he has transgressed the rules of conduct to be observed in his caste. The path of devotion is open to all. Women, traders, menials and even the sin-born attain the supreme state by taking refuge in Him. The Bhāgavata says : 'Hail to that omnipotent Lord by depending upon whose devotees, the low-born people—the kirātas etc.—and other sinners become pure'.⁷¹ The later apostles of bhakti are similarly liberal in their view. They preach that everybody is entitled to enter into the relation of bhakti with God.⁷² The Gītā says, 'Even if a person of the most wicked ways exclusively worships God, he is to be regarded as a saint, for he has resolved rightly'.⁷³ One might ask : 'How can a person of vile conduct be regarded as righteous and virtuous?' 'One who has not ceased from wickedness cannot attain God even though he may possess knowledge', says the Kāṭha Upaniṣad.⁷⁴ To this Rāmānuja replies that worship of God destroys the sins of the vicious person and that such a person goes to an

eternal state from which there is no return.⁷⁵ Rāmānuja bases this view on the Scriptures. 'Recital of God's names', says the Viṣṇu-purāṇa, 'destroys all sins just as fire removes all impurities of metals'.⁷⁶

The Vedas contain stray references to about seven phases of devotion as expressed in the following extracts :

1. One should try to have Him through *hearing*.⁷⁷
2. Firm are His people who *recite*.⁷⁸
3. (a) We all *praise* the deeds of the Lord.⁷⁹
 (b) May my *praise* strengthen you.⁸⁰
 (c) I, a feeble man, *praise* you, the powerful.⁸¹
4. May my *forceful recollection* reach Viṣṇu.⁸²
5. *Pay your offerings* to Viṣṇu, the valiant and adorable.⁸³
6. (a) *Salutations* to the light pertaining to Brahman.⁸⁴
 (b) *I bow down* to Devī Mādhavī, the Spouse of Viṣṇu.⁸⁵
7. We *meditate* upon the adorable lustre of the Deity.⁸⁶

In the principal Upaniṣads one may distinguish five such phases :

1. Ātman is to be *seen*,
2. *heard* about,
3. *pondered* over, and
4. *meditated* upon.⁸⁷
5. We proclaim manifold *salutation* to Thee.⁸⁸

The Bhāgavata mentions nine⁸⁹ and Nārada-Bhakti-sutrā eleven⁹⁰ phases of devotion. Rāmānuja has also made stray references to about nine such phases though with slight variations.⁹¹

They are :

- (a) Yatana or building of temples and growing of flowers for worship,⁹²
- (b) Śravaṇa or listening to the narration of the Divine attributes etc.,
- (c) Kīrtana or recital of the Divine names, hymns etc.
- (d) Arcana or worship of God with fruits, flowers and the like,⁹³
- (e) Stuti or recital of hymns,
- (f) Vacana or discourses on God,
- (g) Vandana or salutation to God,⁹⁴
- (h) Smaraṇa or remembrance of God, and
- (i) Dhyāna or meditation upon God.

Śaṅkara, Viśiṣṭha and Rāmānuja on Bhakti

Śaṅkara allows a place to devotion in the religious life of a man. He himself was a devotee of Viṣṇu as is evident from some of his devotional prayers such as Carpaṭa-pañjarikā⁹⁸ and ṣaṭ-padi⁹⁹ and the references to 'Śalagrāma' he has made in his comments on the Brahma-sūtra.⁹⁷ But Yoga-viśiṣṭha philosophy eschews—nay denounces, devotion in rather strong terms : 'Bhakti of or devotion to any particular god is not required, and is not of much use in attaining Liberation.' 'One's own direct realization of the Self through one's own efforts is what is required to experience Liberation, and not devotion to any external god, however strong or powerful he may be.' 'God Viṣṇu, however long propitiated and however pleased, cannot bestow Self-knowledge on one who does not think for himself.'⁹⁸ For Rāmānuja, on the other hand, devotion to God is a sure means of attaining the ultimate good. Bhakti, according to him, results in God-realization. It might, of course, be pointed out that service (bhakti) has somewhere in the smṛti been coudemningly characterised as a canine attitude.⁹⁹ How can, then, service to God be an ideal ? Rāmānuja's reply is this. The kind of service which is condemned by Smṛti is the service done by wordly people for wordly purposes. But God is the best Person worthy of service by people of all kinds.¹⁰⁰ The Gīta reveals : 'He who serves God with unflinching devotion overcomes or crosses over the guṇas of prakṛti and attains to the state of perfection.'¹⁰¹ This devotional service, Rāmānuja says, is the Lore of Brahman (Brahma-Vidyā).¹⁰²

References

1. (अ) वासुदेवः सर्वम् (गीता ७, १६)
- (आ) वासुदेव एव मम परम-प्राप्यं प्रापकं चान्यदपि यन्मनोरथवर्त्ति स एव मम तत्सर्वम् । वासुदेवः सर्वमित्यस्यायमेवार्थः
(गीतायां रामानुजभाष्यम् ७, १६)
- (इ) कदाहं भगवन्तं नारायणं मम कुलनाथं मम कुलदैवतं मम कुलधनं मम भोग्यं मम मातरं मम पितरं मम सर्वं साक्षात्करवाणि चक्षुषा (वैकुण्ठगद्यम्)
- (ई) त्वमेव सर्वं मम देवदेव (पाण्डवगीता, २८)
- (उ) पिता माता सुहृद् बन्धुभ्राता पुत्रस्त्वमेव मे ।
विद्या धनं च कामश्च नान्यत् किञ्चित्स्वया विना ॥
(ब्रह्मतन्त्रान्तर्गतं जितन्ते स्तोत्रम् १, ७)

2. सा परानुरक्तिरीश्वरे (शाण्डिल्य-सूत्रम्)
3. सा त्वस्मिन्परमप्रेमरूपा (नारदभक्तिसूत्रम् २)
4. नारदस्तु तदर्पिताखिलाचारता तद्विस्मरणे परमव्याकुलता (नारदभक्तिसूत्रम् १६)
5. ईश्वर-प्रणिधानाद्वा (योगसूत्रम् १, २४)
6. शौच-सन्तोष-तपः-स्वाध्यायेश्वर-प्रणिधानानि नियमाः (योगसूत्रम् २, ३२)
7. समाधिसिद्धिरीश्वरप्रणिधानात् (योगसूत्रम् २, ४५)
8. प्रणिधानाद् भक्तिविशेषात् (योगसूत्रे व्यासभाष्यम् १, २३)
9. प्रणिधानाद् भक्तिविशेषापान्मानसाद्वाचिकात्कायिकाद्वा (योगसूत्रोपरि व्यासभाष्ये वाचस्पतिमिश्रकृत-व्याख्या)
10. ईश्वर-प्रणिधानं सर्वक्रियाणां परमगुरावपंगम् (योगसूत्रे व्यासभाष्यम् २, १)
11. तत्फल-संन्यासो वा (योगसूत्रे व्यासभाष्यम् २, १)
12. प्रणिधानं भक्तिविशेषः, विशिष्टमुपासनम्, सर्वक्रियाणां तत्रापंगम् (योगसूत्रे भोजवृत्तिः १, २४)
13. ईश्वरार्पित-सर्वभावस्य समाधिसिद्धिः
14. अपि संराधने प्रत्यक्षानुमानाभ्याम् (ब्रह्मसूत्रम् ३, २, २४)
15. मयि सर्वगुहाशये मनोगति रविच्छिन्ना (भागवतम् ३, २६)
16. कल्याण गुरुतरत्नानामाकरायां मयि स्थिरम् ।
चेतसो वर्त्तनं चैव तैलधारासमं सदा ॥
(शब्दार्थचिन्तामणौ बुद्धता देवीभागवत-सप्तमस्कन्धान्तर्गत-देवीगीता)
17. स्मयमाण-विषयस्यात्यर्थप्रियत्वेन स्वयमप्यत्यर्थप्रियरूपं स्मृतिस्तन्तानमेवोपासन-
शब्दवाच्यमिति हि निश्चीयते तदेव स्नेह-पूर्वमनुध्यानं भक्तिरित्युच्यते बुधैरिति
वचनात् (गीतायां रामानुजभाष्यम् ७, १,)
18. परमपुरुषः स्वेनैव स्वयमनवधिकातिशय-सुखस्सनु परस्यापि सुखं भवति । ब्रह्म
यस्य ज्ञानविषयो भवति स सुखी भवतीत्यर्थः । (वेदार्थसंग्रहः पृष्ठम् ६१)
19. मयि तैलधारावदविच्छेदेन निविष्टमना भव (गीताभाष्ये रामानुजभाष्यम् ६, ३४)
20. तमेव विदित्वाति मृत्युमेति (श्वेताश्वतर ३, ८)
21. आत्मा वाऽरे निदिध्यासितव्यः (बृहदारण्यक २, ४, ५)
22. ततस्तुतं पश्यते निष्कलं ध्यायमानः (कठोपनिषद् ३, १, ८)
23. आत्मानमेव लोकमुपासीत (बृहदारण्यक २, ४, ५)
24. सत्त्वशुद्धौ ध्रुवा स्मृतिः (छान्दोग्य ७, २६, २)
25. आत्मा वाऽरे द्रष्टव्यः (बृहदारण्यक २, ४, ५)
26. कृपाऽस्य दैन्यादियुजि प्रजायते
यया भवेत्प्रेम-विशेष-लक्षणा
भक्तिर्हानन्याधिपतेर्महात्मनः
सा चोत्तमा साधन-रूपिकाऽपरा ॥ (दशश्लोकी २६)

27. अन्याभिलाषिता-शून्यं ज्ञानकर्माद्यनावृतम्
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा ॥
(भक्तिरसामृतसिन्धुः १, १, ११)
28. सा भक्तिः साधनं भावः प्रेमा चेति त्रिधोदिता (पूर्वोक्तम् १, २, १)
29. वैधी रागानुगा चेति सा द्विधा साधनाभिधा (पूर्वोक्तम् १, २, ३)
शासनेनैव शास्त्रस्य सा वैधी भक्तिरुच्यते (पूर्वोक्तम् १, २, ४)
30. विराजन्ती मभिव्यक्तं ब्रजवासि जनादिषु
रागात्मिका मनुसृता या सा रागानुगोच्यते (पूर्वोक्तम् १, २, ६१)
31. रुचिभिर्दिशतमासृष्य-कृदसौ भाव उच्यते । (पूर्वोक्तम् १, ३, १)
32. भावः स एव सान्द्रात्मा बुधैः प्रेमा निगद्यते (पूर्वोक्तम् १, ४, १)
33. (अ) भवेद्भक्तिरसोप्येष मुख्यगौणतया द्विधा
पञ्चधापि रतेरैक्यान् मुख्यस्त्वेक इहोदितः
सप्तधात्र तथा गौण इति भक्तिरसोष्टधा
मुख्यस्तु पञ्चधा शान्तः प्रीतः प्रेयांसच वत्सलः
मधुरश्चेत्यमी ज्ञेया यथापूर्वं मनुत्तमाः (पूर्वोक्तम् २, ५, ६५, ६७)
(आ) मुख्यो भक्तिरसः पञ्चविधः शान्तादिरीयते (पूर्वोक्तम् ३, १, २)
34. उपासनानि सगुणब्रह्मविषय-मानसव्यापार-रूपाणि (सदानन्दकृत वेदान्तसारः)
35. उपासनानां त्ववान्तरफलं सत्यलोकप्राप्तिर्विद्यया देवलोक इत्यादि श्रुतेः
(वेदान्तसारः)
36. अपि चैनमात्मानं निरस्तसमस्त-प्रपञ्चमव्यक्तं संराधनकाले पश्यन्ति योगिनः ।
संराधनं भक्तिध्यान-प्रणिधानाद्यनुष्ठानम् (ब्रह्मसूत्रे शांकरभाष्यम् ३, २, २४)
37. द्रुतस्य भगवद्दर्शनाद्विहा-वाहिकतां गता
सर्वेशे मनसोवृत्तिर्भक्तिरित्यभिधीयते ॥ (भक्तिरसायनम् १, ३,)
38. कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्होर्धोर्भीरित्येतत्सर्वं मन एव
(बृहदारण्यक १, ५, ३)
39. ज्ञानस्य मनः-सहकारित्वनियमान्मन एवेत्युपचारादुक्तमिति न विरोधः
(यतीन्द्रमतदीपिका ७)
(श्रीभाष्य-मंगलम्)
40. भवतु मम परस्मिन् शेषुपी भक्तिरूपा
41. मद्गुणश्रुतिमात्रेण मयि सर्वगुहा-शये
मनोगति रविच्छिन्ना यथा गंगाम्भसोम्बुधौ
लक्षणं भक्तियोगस्य निगुणस्य ह्युदाहृतम् (भागवतम् ३, २६, १२)
42. हेतुस्तु तत्र को वापि न कदाचिद्भवेदपि (देवीगीता)
43. त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ (ऋग्वेद ६८, ११)
44. (अ) पत्यादि शब्देभ्यः (ब्रह्मसूत्र १, ३, ४४)
(आ) मेरे पिया मेरे घट में बसत हैं ना कहीं याति न जाति (मीरा)

45. जन्मप्रभृति दासोस्मि शिष्योस्मि तनयोस्मि ते ।
 त्वं च स्वामी गुरुर्माता पिता च मम माधव ॥
 (ब्रह्मतन्त्रान्तर्गत-जितन्त्रे स्तोत्रम् ३, १२)
46. त्वमम्बा सर्वभूतानन्देवदेवो हरिः पिता ।
47. कामिहि नारि पियारि जिमि लोभिहि प्रिय जिमि दाम ।
 तिमि रघुनाथ निरन्तर प्रिय लागहु मोहि राम ॥
 (रामचरितमानस)
48. ऋग्वेद ३, ६२, १०.
 सामवेद १४, ६२.
 शुक्लयजुर्वेद ३, ३५.
 तैत्तिरीयसंहिता १, ५, ६, ४.
49. पितृसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽप्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ (गीता ११, ४३)
50. दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्ट-कर्मणः (रामायणम् ५, ४३, ६)
51. (अ) सततं मां नित्ययुक्ता नित्ययोगमाकांक्षमाणा आत्मवन्तो महास्य-व्यव-
 सायिन उपासते (गीतायां रामानुजभाष्यम् ६, १४)
 (आ) दैवीं गुणमयीं मायां दासभूतं शरणागतोऽस्मि तवास्मि दास इति ववतारं
 मां तारय (शरणागतिगद्यम्)
 (इ) नित्यकिकरो भवानि (पूर्वोक्तम्)
 (ई) महास्यैकप्रियः...नित्यकिकरो भव (पूर्वोक्तम्)
 (उ) नित्यकिकरो भविष्यसि (पूर्वोक्तम्)
 (ऊ) अन्त्यकाले स्मृतिर्या तु तव कैर्कर्यकारिता ।
 तामेनां भगवन्नद्य क्रियमाणां कुरुष्व मे ॥ (पूर्वोक्तम्)
 (ए) नित्यकिकरो भवानि (श्रीरंगगद्यम्)
 (ऐ) नित्यकैर्कर्यरूप-नित्यदास्यं दास्यतीति महाविश्वासपूर्वकं भगवन्तं नित्य-
 किकरतां प्रार्थये (श्रीरंगगद्यम्)
 (ओ) तवानुभूति-सम्भूत-प्रीति-कारित-दासताम् ।
 देहि मे कृपया नाथ न जाने गतिमन्यथा ॥ (पूर्वोक्तम्)
 (औ) परिचर्यैक-मनोरथः (वैकुण्ठगद्यम्)
 (अं) भगवतो नित्यस्वाम्यमात्मनो नित्यदास्यं च यथावस्थितमनुसंधाय
 (पूर्वोक्तम्)
 (अः) भगवत्पादाम्बुजद्वयपरिचर्याशया (पूर्वोक्तम्)
 (क) प्रबुद्ध-नित्य-नियाम्य-नित्यदास्यैक-रसात्मकस्वभावः (पूर्वोक्तम्)
 (ख) कदाहं भगवत्पादाम्बुजद्वय-परिचर्याकरणयोग्यस्तदेकभोगस्तत्पादौ परि-
 चरिष्यामि (पूर्वोक्तम्)
 (ग) भगवत्परिचर्यायामाशां वर्द्धयित्वा (पूर्वोक्तम्)
 (घ) मामैकान्तिकात्यन्तिक-परिचर्याकरणाय परिगृह्णीष्व (पूर्वोक्तम्)

52. चतुर्विधा भजन्ते मां जनाः सुकृतिनाञ्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ (गीता ७, १६)
53. गौणी त्रिधा गुणभेदादार्तादि-भेदाद्वा (नारदभक्तिसूत्रम्)
54. ऐश्वर्यगतिं प्राप्तानां प्राप्यस्यान-विनाशाद्विनाशित्वमवर्जनीयम्
(गीतायां रामानुजभाष्यम् ८, १६)
55. (अ) तेषां ज्ञानी नित्ययुक्त एकभक्तिविशिष्यते ।
प्रियो हि ज्ञानिनोऽप्यर्थमहं स च मम प्रियः । (गीता ७, १७)
(आ) ज्ञानिनामहं यथा प्रियस्तथा मया सर्वज्ञेन सर्वशक्तिनापि अभिघातुं न
शक्यः (गीतायां रामानुजभाष्यम् ७, १७)
56. (अ) तस्मिन्ननन्यता तद्विरोधीषूदासीनता (नारदभक्तिसूत्रम् ६)
(आ) अन्याश्रयाणां त्यागोऽनन्यता (पूर्वोक्तम् १०)
57. या प्रीतिरविवेकानां विषयेष्वनपायिनी ।
त्वामनुस्मरतः सा मे हृदयान्माज्जसर्पतु ॥ (विष्णुपुराणम् १, २०, १६)
58. (अ) धर्मार्थ-काममोक्षेषु नेच्छा मम कदाचन ।
त्वत्पादपंकजं साधोर्जीवितं दीयतां मम ॥ (ब्रह्मतन्त्रेजितन्तेस्तोत्रम् १, १६)
(आ) मोक्षं सालोक्य-सारूप्यं प्रार्थये न धराधर ।
इच्छामि हि महाभाग कारुण्यं तव सुप्रत ॥ (पूर्वोक्तम् १, ३५)
(इ) सालोक्य-सार्ष्टि-सामीप्य-सारूप्यकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥ (भागवतम् ३, २६, १३)
(नारदभक्तिसूत्रम् ३०)
59. स्वयं फलरूपतेति ब्रह्मकुमाराः (नारदभक्तिसूत्रम् ३०)
60. पंचाग्निविदोऽप्यचिरादिना गतिश्रवणात्, अचिरादिना गतस्य ब्रह्म-प्राप्यपुनरा-
वृत्ति-श्रवणाच्च ।
61. अव्यक्तविषया मनोवृत्तिर्देहवद्भिर्देहात्माभिमानयुक्तैर्दुःखेनावाप्यते, देहवन्तो
हि देहमेवात्मानं मन्वन्ते (गीतायां रामानुजभाष्यम् १२, ५)
62. परमात्मा हरिः स्वामी स्वतोऽहं तस्य किकरः ।
कैकर्यमखिलावृत्तिरित्येष ज्ञान-संग्रहः (भारद्वाज-संहिता, पृष्ठ १२२)
63. विज्ञानं यदिदं प्राप्तं यदिदं ज्ञानमर्जितम् ।
जन्मान्तरेऽपि देवेश मा भूदस्य परिक्षयः (ब्रह्मतन्त्रान्तर्गतजितन्ते स्तोत्रम् ४)
64. (अ) परभक्ति-परज्ञान-परमभक्ति-युक्तं मां कुरुष्व ।
(आ) परभक्ति-परज्ञान-परमभक्त्यैक-स्वभावं मां कुरुष्व ।
(इ) परभक्ति-परज्ञान-परमभक्तिविघ्नप्रतिहतोऽपि ।
(ई) मदीययैव दयया निश्शेष-विनष्ट-सहेतुक-मच्चरणारविन्द-युगलैकान्तिकात्य-
न्तिक-परभक्ति-परज्ञान-परमभक्ति-विघ्नः ।
(उ) मत्प्रसादलब्ध-मच्चरणारविन्द-युगलैकान्तिकात्यन्तिक - परभक्ति-परज्ञान-
परमभक्तिः (शरणागतगद्यम्)
65. भक्तिः परमभक्ति-परज्ञान-परमभक्तिरूप-क्रमवती । (यतीन्द्रमतदीपिका ७)

66. (अ) तदुक्तं परमगुरुभिर्यामुनाचार्यपादैरुभयकर्मितस्वान्तस्यैकान्तिकात्यन्तिक
भक्तियोगलभ्य इति, ज्ञानयोग-कर्मयोग-संस्कृतान्तःकरणस्येत्यर्थः ।
(वेदार्थसंग्रहः पृष्ठम् १४६)
- (आ) ज्ञानकर्मानुगृहीतं भक्तियोगमवतारयामास
(गीतायां रामानुजभाष्यम्-उपोद्घातः)
67. (अ) एवमहरहरनुष्ठीयमान-वर्णाश्रमधर्मानुगृहीत-तदुपासनरूप-तत्समाराधनप्रीतः
(श्रीभाष्यम् ४, ४, २२)
- (आ) मां सत्यसंकल्पं परमकारुणिकमाश्रितवात्सल्यजलधिमव्यभिचारेणैकान्त्य-
विशिष्टेन भक्तियोगेन च यः सेवते
(गीतायां रामानुजभाष्यम् १४, २६)
68. (अ) "तेषां ज्ञानी नित्ययुक्त एक-भक्तिविशिष्यते ।" (गीता ७-१७)
"उदाराः सर्वं एवैते ज्ञानी त्वात्मैव मे मतम् ।" (गीता ७-१८)
"बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।" (गीता ७-१९)
इति श्लोकत्रयोदितज्ञानिनं मां कुरुष्व । (शरणागतिगद्यम्)
(आ) "पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।" (गीता ८-२२)
"भक्त्या त्वनन्यया शक्यः" (गीता ११-५४)
"मद्भक्तिं लभते पराम्" (गीता १८-५४)
इति स्थानत्रयोदित-परमभक्तियुक्तं मां कुरुष्व (शरणागतिगद्यम्)
69. सा द्विविधा साधनभक्ति-फलभक्तिभेदात् । उक्तसाधनजन्या साधनभक्तिः फल-
भक्तिस्त्वैश्वरकृपाजन्या । (यतीन्द्रमतदीविका ७)
70. (अ) जातितश्चाकारतः स्वभावतो ज्ञानतश्चात्यन्तोत्कृष्टापकृष्टरूपेण वर्तमानेषु
सर्वेषु भूतेषु समाश्रयणीयत्वेन समोऽहम् । (गीतायां रामानुजभाष्यम् ६, २६)
(आ) अनालोचित-विशेषाशेष-लोकशरण्य (पूर्वोक्तम् ६, ३४)
(इ) विविध-विनतभूत-व्रातरक्षकदीक्षे (श्रीभाष्यमंगलम्)
71. किरात-हूणान्ध-पुलिन्दपुल्कसा आभीरकंका यवनाः ससादयः ।
येन्ये च पापा यदुपाश्रयाश्रयाः शुष्यन्ति तस्मै प्रभविष्णवे नमः ॥
(भागवतम् २, ४, १८)
72. शास्त्रतः श्रूयते भक्तौ नृमात्रस्याधिकारिता । (भक्तिरसामृतसिन्धुः १, २, १६)
73. अपि चेत्सुदुराचारो भजते मामनन्यभाक्
साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥ (गीता ६, ३०)
74. नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्त-मानसो वापि प्रज्ञानेनैनं माप्नुयात् ॥ (कठोपनिषद् १, २, २४)
75. मद्भजनेन विधूतपापतयैव समूलोन्मूलित-रजस्तमोगुणः क्षिप्रं धर्मात्मा भवति...
शाश्वतीमपुनरारवर्तिनीं मत्प्राप्ति-विरोध्याचारनिवृत्तिं गच्छति ।
(गीतायां रामानुजभाष्यम् ६, ३१)
76. यन्नाम-कीर्तनं भक्त्या विलापनमनुत्तमम् ।
मंत्रेयाञ्जेषपापानां धातूनामिव पावकः ॥ (विष्णुपुराणम् ६, ८, २०)

77. सेदु श्रवोमियुज्यं चिदम्यसत् । (ऋग्वेदः १, १५६, २)
78. ध्रुवातो अस्य कीरयो जनासः । (ऋग्वेदः ७, १००, ४)
79. तत्तद्विदस्य पौंस्यं गुणीमसीनस्य त्रातुरवृकस्य मीदुषः । (ऋग्वेदः १, १५५, ४)
80. वर्धन्तु त्वा सुष्टुतयो गिरो मे । (ऋग्वेदः ७, ६६, ७)
81. तं त्वा गृणामि तवसमतव्यान् । (ऋग्वेदः ७, १००, ५)
82. प्र विष्णवे शूपमेतु मन्म । (ऋग्वेदः १, १५४, १)
83. महे शूराय विष्णवे चार्चत । (ऋग्वेदः १, १७५, १)
84. नमो रुचाय ब्राह्मणे । (यजुर्वेदः ३१, २०)
85. नमाम्यच्युत-वल्लभाम् । (श्रीसूक्तम् २५)
86. भर्गो देवस्य धीमहि । (ऋग्वेदः ३, ६२, १०)
87. आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः (बृहदारण्यक ४, ५, ६)
88. भूयिष्ठां ते नम उक्ति विधेम (ईसोपनिषद् १८)
89. श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ (भागवतम् ७, ५, २३)
90. गुणमाहात्म्यासक्ति-रूपासक्ति-पूजासक्ति-स्मरण-सक्ति-दास्यासक्ति-सख्यासक्ति-
कान्तासक्ति-वात्सल्यासक्त्यात्मनिवेदनासक्ति-तन्मयतासक्ति-परमविरहासक्ति-रूपा
एकधाऽप्येकादशधा भवति (नारदभक्तिसूत्रम् ८२)
91. अनवरत-स्तुति-स्मृति-नमस्कृति-वन्दन-यतन-कीर्तन-गुणश्रवण-वचन-
ध्यानार्चन-प्रणामादि— (वेदार्थसंग्रहः पृष्ठम् १४६)
92. भवन-नन्दनवन-करणादिषु च दृढसंकल्पा यतमानाः । (गीतायां रामा० ६, १४)
93. मद्गुणविशेषवाचीनि मन्नामानि स्मृत्वा पुलकितसर्वाङ्गा हर्षगद्गदकण्ठाः
श्रीराम-नारायण-कृष्ण-वासुदेवैत्येवमादीनि सततं कीर्तयन्तः ।
(गीतायां रामानुजभाष्यम् १, १४)
94. भक्तिभारावनमित-मनोबुद्धयभिमान-पदद्वय-करद्वय-शिरोभिरष्टांगैरचिन्तित-
पांसुकर्द्दम-शर्करादिके धरातले दण्डवत् प्रणिपतन्तः (पूर्वोक्तम् ६, १४)
95. भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते (चपटपंजरिका)
96. अविनयमपनय विष्णो दमय मनः शमय विषयमुगृतुष्णाम् (षट्पदी)
97. (अ) यया शालग्रामे हरिः (ब्रह्मसूत्रे शांकरभाष्यम् १, २, ७)
(आ) शालग्राम इव विष्णोः (पूर्वोक्तम् १, २, १३)
98. Yogavāsīṣṭha and its Philosophy by Dr. B. L. Atreya, 1939, pages 88-89.
99. सेवा श्ववृत्तिर्व्याख्याता }
100. स ह्याश्रमैस्सदोपास्यस्समस्तैरेक एव च } Quoted by Rāmānuja in
Vedārtha-sangraha, page 266
101. मां च योग्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ (गीता १६, २६)
102. इयमेव भक्तिरूपा सेवा ब्रह्मविद्या (वेदार्थसंग्रहः पृष्ठम् २६५)

THE CULT OF BHAKTI

Part II

Seven means to the development of devotion—Initiation to the devotional career—The five-time worship—A note on image-worship.

All the means to be adopted by a religious aspirant aim at the purity of mind, for only those whose mind is pure are capable of incessant meditation of God. Rāmānuja recommends the following seven means to a man of devotion.¹

The first is the discrimination (*viveka*) of food. The Chāndogya Upaniṣad says, 'As a man eats, so becomes his mind.' The Gītā too insists on the propriety of food in the case of those who practise yoga. The criterion of the purity of food is threefold : (1) Certain articles of food such as onion and garlic are held to be impure by nature. (2) In some cases it is the ownership that pollutes food. For instance, food offered by a prostitute or a eunuch is not worth eating. (3) Food may sometimes be polluted accidentally. If it is eaten by animals such as crows and dogs or seen by vicious people, it ceases to be food proper for men of devotion and those who are desirous of acquiring purity of mind.²

The second means is the giving up of desires for sensual enjoyment (*vimoka*). Lust, wrath, greed, infatuation, vanity and jealousy are detrimental to spiritual advancement. The Gītā calls first three the three gates to hell.³ Lust overpowers the intellect of man.⁴ Left to itself, it simply increases as fire does with oblations of butter. The sex instinct is indeed a part of human nature. Its satisfaction is necessary but only within limits. It is not possible to find out what Rāmānuja's advice is with regard to sex instinct. But it is clear enough from his writings that he would advise the man of devotion to rise above the urges of the sex instinct.⁵ The Bhāgavata says that the religious aspirant should avoid the company of women and also of those who mix with them.⁶ The Gītā recommends the gratification of the sex instinct only in accordance with the injunctions laid down in moral codes.⁷ From the extract which Rāmānuja quotes from the scriptures, it appears that he understands

the word 'kāma' in the sense of coition and hence he recommends strict celibacy to those who desire salvation.⁸

It is not in the case of male devotees only that the scriptures recommend celibacy and continence. The Bhāgavata says that a female devotee should regard her husband as an illusory appearance created by God.⁹ For the satisfaction of the sex instinct is detrimental to her devotion to God. All family ties, ties with the husband and children etc., keep her fettered to the empirical world. Hence any woman who cares for spiritual advancement should cut them off.¹⁰ A life devoid of all family ties is, of course, proper only for those women who have adopted the way of 'nivr̥tti'. But one who prefers to lead the life of 'pravṛtti' should remain with her husband and look upon him as a god.

The third means is the practice of the concentration of mind on God (abhyāsa). There must be something for the mind to fix upon ; and God is the fittest object to which all mental activities should be directed.¹¹

The fourth means is the performance (kriyā) of certain actions *e.g.*, the five daily sacrifices which are :—

- (a) the study of religious books,
- (b) offering oblations to the gods,
- (c) offering oblation to the manes with water,
- (d) setting apart a portion of the meals for the cow, the crow, the dog and other animals, and
- (e) hospitality to guests.¹²

The importance of such duties is admitted by the Brahma-sūtra¹³ and the Gītā,¹⁴ and the Brahma-tantra insists on the daily performance of them by every devotee.¹⁵

The fifth means called Kalyāṇa consists in the cultivation of such virtues as compassion, straight-forwardness, equanimity, non-injury, forgiveness, purity, veracity, serenity, modesty, fortitude and cleanliness. A list of twenty-six such virtues headed by fearlessness is given in the beginning of the sixteenth chapter of the Gītā under the heading of 'dāivī sampat'.¹⁶

The sixth means is non-dejection (anavasāda). Pleasure and pain indeed visit every man alternately. But a man of devotional character should not lose heart, if adversity brings him affliction and disaster. The Gītā says that a saint is he whose mind rests undisturbed, while he is overtaken by misfortune.¹⁷

The seventh and the last means is absence of elation (*anud-dharṣa*). Occasions for joy indeed arise in every man's life. But a man of devotion should remain unperturbed in the midst of merry-making and pastimes. When a person advances more and more in spiritual realization, even gods approach him with alluring offers. But a true man of character is he who is not carried away by such offers.¹⁸

In the chapter on Rāmanuja in his *Sarva-darśana-saṅgraha*, Mādhava¹⁹ has given an account of the abovementioned means which Rāmanuja and his followers have recommended to a man of devotion. Dr. Radhakrishnan points out that Rāmanuja insists on 'an elaborate preparation, which includes viveka or discrimination of food ; vimoka or freedom from all else and longing for God ; abhyāsa or continuing thinking of God ; kriyā or doing good to others ; kalyāṇa or wishing well to all ; satyam or truthfulness ; ārjava or integrity ; dayā or compassion ; ahimsā or non-violence ; dāna or charity ; and anavasāda or cheerfulness and hope.'²⁰ But in the list of Radhakrishnan there are eleven preparations for bhakti instead of the seven we have mentioned above. Moreover, the order of the preparations in his list is different from the one given in the *Yatindra-mata-dīpikā* and the *Saavadarśana-saṅgraha*. Again, 'anud-dharṣa' is missing in Radhakrishnan's list. Satya, ārjava, ahimsā and dāna might be included in Kalyāṇa.

Initiation

The need of initiation to the life of devotion which Vaiṣṇavism has felt very strongly should be conceived in a historical background. The investiture of a young boy with sacred thread was in ancient times regarded so holy that it acquired the significance of his second birth.²¹ Similarly the initiation of a person at a comparatively advanced age to a sacrifice was considered to be his third birth.²² Those who adored Viṣṇu had to undergo initiation at the Pāñcarātra sacrifice.²³ Admission of deserving people to the order of Vaiṣṇavism which was in vogue in the time of Rāmanuja, was perhaps a modified form of the old Vaidika dīkṣā (initiation). The main object of initiation is, indeed, the purification of the individual which should be the pre-condition of his admission to a religious order. A piece of iron covered with dust requires thorough cleaning before it is magnetized. Similarly the finite soul needs purification before it can be God-conscious. According to Pāñcarātra school, the preceptor purifies the disciple and the ceremony of purification comprises the following :—

- (a) The individual should bear on his shoulders the Deity's symbols.
- (b) He should further put special mark on his forehead.
- (c) He should receive a devotional name,
- (d) and mantras,
- (e) and procure an image of the Deity.²⁴

The Five-time Worship

The religious aspirant should devote all his time to the worship of God in the following wise :—

The first item of worship is *abhigamana* or approach to the sacred image of the Deity in a temple or at home. This should be preceded by the performance of the morning duties such as ablution²⁵ and oblation.

The second is *upādāna* or collection and arrangement of the articles needed for worship, *e. g.*, leaves, flowers, fruits and water.

The third is *ijyā* or service which means the adoration of the Deity in five, ten, sixteen, or more formal ways (*upacāra*)²⁶. According to Rāmānuja, service to God consists in offering all kinds of pleasing objects to God.²⁷ Some of these things are externally pleasing, *e. g.*, the waving of lamps and fanning; some are tactually pleasing, *e. g.*, garlanding and smearing with sandal-paste; and some are pleasing through assimilation, *e. g.*, fruits and milk.

The fourth is *svādhyāya* or study which consists in counting the Divine names, chanting the holy hymns or reciting the religious texts.

The fifth is *yoga* or concentration of mind on the Deity.

These five items should be performed in the five divisions of the day. The *Jayākhyā Samhitā* has given the details of this worship.²⁸ One who spends his time in worship of this kind is called a *pāñcākalika* *i.e.* five-time worshipper. However, the first three items are to be performed before midday meals. The *svādhyāya* should be done in the afternoon and the *yoga* during night.²⁹ The taking of meals is a part of the worship, and similarly a six-hour sleep is held to be a part of the *yoga*.³⁰

Venkaṭanātha informs in his *Pāñcarātrarakṣā* that, according to certain *samhitās*, study and meditation should precede the meals.³¹ The *Bhāradvāja-samhitā* holds that a man is *pāñcarātrika* if he

performs all the five rites in an abbreviated form even once a day.³² Of the five items, *ijyā* is however the most important inasmuch as it includes the remaining four.³³ Worship is not possible unless one approaches an image; so it comprises *abhiḡamana*. Again, since there cannot be worship without flowers, fruits etc., the *upādāna* is likewise involved. The uttering of the mantras (*svādhyāya*) is equally essential to worship. Lastly, worship involves mental concentration or *yoga*.

The *Bhāgavata* advises a man to worship the Supreme Person with keen love, no matter whether he is devoid of all desires or he has all desires in him or he is desirous of salvation only.³⁴ Devotion expressed through formal image-worship is a sort of aesthetic approach to God. A nicely decorated niche where the idol is placed conveys to the devotee the architectural beauty of a palace. A green leaf of the holy basil (*tulasī*) is to him the symbol of the grandeur of the world's greenery. A tiny *jasemine* flower offered by him to the Deity represents the entire flora. The ringing of the little bell at the time of worship is but an humble simplification of instrumental music. Each line in a devotional lay conveys the idea of large-scale vocal music. The waving lamp is only a symbol of the revolving luminary planets. A dot of sandal-paste mixed with camphor, saffron and musk is a sign of most refined luxury. A small grape offered to the Deity is suggestive of the choicest food. A devotee offers all these articles of exquisite beauty to the Most Beautiful.

Image-Worship

Men of devotion who yearned for the holy vision of the adorable Deity naturally wanted to keep His memory ever fresh in their minds. Accordingly, they made images or idols of Him. Sculpture, painting, smithy and clay-modelling, —all came to their help, and yielded them beautiful images of the Most Beautiful.³⁵ The idol of the heart was thus ever present before the eyes. The four-armed image of Viṣṇu had twentyfour variations, each with a definite name. T. A. Gopinath Rao has given a 'table showing the arrangement of the Śaṅkha, cakṛa, gadā and padma in the four hands of each of the twentyfour Murties of Viṣṇu according to *Rupamaṇḍana*.' He has compared the list given in *Rupamaṇḍana* with that of the *Padmapurāṇa* and found the former to be 'undoubtedly the correct list, inasmuch as all the twentyfour possible permutations of the four emblems are found to occur in it accurately.'³⁶

Rāmaṇuja was an iconolator as were the apostles of later Vaiṣṇavism. At Śrī-Raṅgam he adored Raṅganātha to whom he addressed his Śrī-Raṅga-gāya.³⁷ Raṅganātha is one of the three important images of Viṣṇu in south India, the other two being those of Varadarāja at Conjeevaram and Venkaṭeśa at Tirupati.

The importance of idol-worship is usually emphasized from two points of view viz. that of the yoga of Patañjali and that of bhakti. Those who practise yoga aim at absolute isolation or *kai-valya* and follow the rules and regulations enjoined by the sages. The followers of the eightfold path of yoga require, at the sixth and seventh stages (viz *dhāraṇā*³⁸ and *dhyāna*³⁹), some devices to concentrate their mind and for this purpose idols are very useful. An idol is kept just in front of the eyes and gazed at for some time after which the eyes are closed but the mind goes on visualizing it. In the beginning, the mind is able to have only vague glimpses, but the view becomes clearer and clearer after prolonged practice. So long as this mental image exists in the mind of a practising yogī, he can not contemplate any object other than the idol. This state is called meditation (*dhyāna*). The next and the final stage is *saṁādhi* where the mental image gradually vanishes and a kind of void takes place.⁴⁰ The state which thus ensues is declared by the *yoga-sāstra* to be the goal of Yoga, because it is in such a state that the self realizes itself.⁴¹ Paurāṇic literature insists on the importance of idols for the concentration of mind.⁴² The idols recommended for this purpose are those of the principal gods of the Vedic pantheon. The sages preferred the images of gods to those of mundane objects. Although idols are thus held to play an important part in the career of a yogī, the idol-worship which is in vogue in the Hindu temples of India is very different from what it is in the estimation of a yogī. A yogī in the true sense of the term does not pay homage to the idol as such by offering water, sandal-paste etc. For him the idol itself is just an insignificant thing made of earth, stone, wood or metal as the case may be. Nor should he depend, for his yogic practice, upon any particular image. If he cannot, for instance, procure an idol of Viṣṇu, he can carry on his meditation by using whatever idol is available to him. He may use a statue of Napoleon or an image of Mahārāja Pratāpa. Even a beautiful toy can be of immense value to him. In fact, the Yoga-cult only demands that there must be an image in order that the yogic aspirant can have something on which he can concentrate his mind.

But the devotional viewpoint is quite different. The devotee invokes God to come down from His supernatural abode and dwell in the image temporarily or permanently, as the case may be, in order that he can offer oblations to Him. The fervent prayer of the devotee is granted by God and He manifests Himself in His celestial form within the image. The idol, therefore, comes to be regarded as holy on account of its being the dwelling place of the Deity (Arcā).⁴³ Although everything in the world is God's body, because it is pervaded with and animated by God, yet the idol is treated as His special manifestation and, in consequence, comes to be adored. The Deity and the holy image are indeed looked upon as identical. But the worshipper offers flowers, fruits and other articles not to the inanimate image but to the indwelling divine being.

Reference to reverence for a stone (image) presided over by the Deity is very old and is to be found in a verse of the Atharva-Veda⁴⁴. There seems to be hardly any doubt about the fact that image-worship was in vogue even in the Vedic period. The R̥gveda has recorded in 4.24.10 a query of Vāmadeva as to who will purchase his Indra for ten cows.⁴⁵ Such an Indra cannot be anything else than an image of Indra. In both ancient and modern devotional literature mention is made of the idols smiling or speaking. The *Saḍviṃśa Brāhmaṇa* informs that the images dance and perform similar acts.⁴⁶ *Tulasidāsa's Rāmāyaṇa* states that Pārvatī, pleased at Sītā's worship, expressed her pleasure with a smile and dropped her garland.⁴⁸ In any case the devotee believes that such images are material bodies of gods and that he can realise his highest good through their worship.

It may be pointed out in conclusion that image-worship in some form or other is prevalent all over the world. Even those who preach against it, adopt it unconsciously. In fact, idolatry is natural to man. Even the avowed iconoclasts show respect to certain symbols. The Muslims kiss the black stone at Kaba, and the Christians hold the cross in high esteem. Hinduism including the Vaiṣṇava cult, which attaches importance to idol-worship in the sense of adoration of the divine spirit dwelling in the idol and not of the idol as such, is, therefore, no exception to the rule.

References

1. (अ) मनोमयः परिशुद्धेन मनसैकेन ग्राह्यो विवेक-विमोकादि-साधनसप्तकानुगृहीत परमात्मोपासन-निर्मलीकृतेन मनसा गृह्यते । (श्रीभाष्यम् १, २, २)
- (आ) उपासनाशास्त्रं चोपनयनादि-संस्कार-संस्कृताधीत-स्वाध्याय-जनितं ज्ञानं विवेक-विमोकादि-साधनानुगृहीतमेव स्वोपायतया स्वीकरोति । (श्रीभाष्यम् १, ३, ४०)
- (इ) न ह्यशरीराणां देवादीनां विवेक-विमोकादि-साधनसप्तकानुगृहीत-ब्रह्मोपासनोपसंहार-सामर्थ्यमस्ति । (श्रीभाष्यम् १, ३, २५)
2. (अ) जातिदुष्टं कलञ्ज-गृञ्जनादि,
आश्रयदुष्टं पतितादि-स्वामिकम्,
निमित्तदुष्टमुच्छिष्टादि, (यतीन्द्रमतदीपिकायां प्रकाशटीका, सप्तमोक्तारः)
तुलनात्मक वचनानि :—
(आ) अन्नमयं हि सौम्य मनः (छान्दोग्य ६-६-५)
(इ) आहारशुद्धौ सत्त्वशुद्धिः (छान्दोग्य ७, २६, २)
(ई) युक्ताहार-विहारस्य (गीता ६, १७)
(उ) पलांद्रु गृञ्जनं चैव मत्वा जग्ध्वा पतेद् द्विजः (मनु ५, १६)
(ऊ) लशुनं गृञ्जनं चैव जग्ध्वा चान्द्रायणं चरेत् (याज्ञवल्क्यस्मृति १, ७, १७६)
3. त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥
(गीता १६, २१)
4. तदिदमुच्यते यो बुद्धेः परतस्तु स इति । बुद्धेरपि यः परः सः कामः इत्यर्थः ॥
(गीतायां रामानुजभाष्यम् ३-४२)
5. भूतभावो मुनुष्यादिभावस्तदुद्भवकरो यो विसर्गः पञ्चम्यामाहूतावापः पुरुषवचसो
भवन्ति इति श्रुतिसिद्धो योपित्-सम्बन्धजः स कर्मसंज्ञितस्तच्चाखिलं सानुबन्ध-
मुद्वेजनीयतया च मुमुक्षुभिर्जातिव्यम् (गीतायां रामानुजभाष्यम् ८, ३)
6. न तथास्य भवेन्मोहो बन्धश्चान्य-प्रसंगतः ।
योपित्संगाद्यथा पुंसो यथा तत्संगि-संगतः ॥
(भागवतम् ३-३१-३५)
7. धर्माविरुद्धो भूतेषु कामोस्मि भरतर्षभ (गीता ७, ११)
8. यदक्षरं प्राप्नुमिच्छन्तो ब्रह्मचर्यं चरन्ति तत् पदं संगृहेण प्रवक्ष्ये
(गीतायां रामानुजभाष्यम् ८-११)
9. यां मन्यते पतिं मोहान्मनुमायामृषभायतीम् ।
स्त्रीत्वं स्त्रीसंगतः प्राप्तो वित्तापत्यगृहप्रदम् ॥
(भागवतम्)

10. तामात्मनो विजानीयात् पत्यपत्यगृहात्मकम् ।
 दैवोपसादितं मृत्युं मृगयोगयिनं यथा ॥
 (भागवतम्)
11. (अ) तदेतद् ब्रह्मादीनां भावनात्रयान्वयेन कर्मवश्यत्वम्, परब्रह्मभूतस्य वासुदेवस्य
 निखिल-जगदुपकाराय स्वेच्छया स्वेनैव रूपेण देवादिष्ववतार इति च षष्ठ्ये
 शुभाश्रय-प्रकरणे सुव्यक्तमुक्तम् । (वेदार्थसंग्रहः पृष्ठम् १६६)
 (आ) समस्ताः शक्तयश्चैता नृप यत्र प्रतिष्ठिताः ।
 तद्विश्वरूपवैरूप्यं रूपमन्यद्वरेर्महत् ॥
 तस्मात्समस्त-शक्तीनामाधारे तत्र चेतसः ।
 कुर्वीत संस्थिति सा तु विज्ञेया शुद्धधारणा ॥
 शुभाश्रयः स चित्तस्य सर्वगस्याचलात्मनः ।
 त्रिभाव-भावनातीतो मुक्तये योगिनो नृप ॥
 (विष्णुपुराण ६, ७, ७०-७६)
12. पाठो ह्योमश्चातिथीनां सपर्यां तर्पणं बलिः ।
 एते पञ्च महायज्ञा ब्रह्मयज्ञादि-नामकाः ॥
 (शब्दार्थचिन्तामणौद्धृतं वराहपुराणम्)
13. अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् (ब्रह्मसूत्र ४, १, १६)
 तुलनात्मक वचनम्
 तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेन
 (बृहदारण्यक ४-४-२२)
14. यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् । (गीतायाम् १८, ५)
15. कुर्यात् पञ्च महायज्ञानपि गृह्योक्तकर्मणा ।
 (ब्रह्मतन्त्रान्तर्गतं जितन्ते स्तोत्रम् ५, २४)
16. अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः इत्यादि (गीता १६-१)
17. दुःखेष्वनुद्विग्नमनाः (गीता २, ५६)
18. (अ) सुखेषु विगत-स्पृहः (पूर्वोक्तम्)
 (आ) स्थान्युपनिमन्त्रणे संग्रहमाकरणं पुनरनिष्ट-प्रसंगात्
 (योगसूत्रम् ३, ५१)
19. तत्सिद्धिश्च विवेकादिभ्यो भवतीति वाक्यकारेणोक्तम् ।
 तत्तन्निविवेक-विमोक्तान्यास-क्रिया-कल्याणावसादानुद्धर्षेभ्यः सम्भवान्निर्वचनाच्च
 (सर्वदर्शनसंग्रहे रामानुजदर्शनम्)
20. Indian Philosophy, Volume II, Page 704.
21. मातुर्यदग्रे जायन्ते द्वितीयं मौजि-बन्धनात् ।
22. मातुरग्रेधिजननं द्वितीयं मौजिबन्धने,
 तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिनोदनात् ॥ (मनुस्मृति २, १६६)
23. पुरुषो ह नारायणो कामयतातितिष्ठेयं सर्वाणि भूतानि । स वा एष पुरुषमेवः

पंचरात्रो यज्ञक्रतुर्भवति । तस्याग्निष्टोमः प्रथममहर्भवति । अथोक्थ्योवातिरात्रौ
थोक्थ्योवाग्निष्टोमः (शतपथ ब्राह्मणम्)

24. तापः पुण्ड्रं तथा नाम मन्त्रो यागश्च पंचमः
अमी हि पंच संस्काराः परमैकान्ति हेतवः ॥
25. स्नान-पूर्वाः क्रियाः सर्वा यतः सम्यक् फलप्रदाः ।
तस्मात् स्नानं पुरा कुर्याच्च इच्छेच्छ्रेय आत्मनः ॥ (जयाख्यसंहिता ६, ७०)
26. (अ) आद्ययाऽऽवाहयेद्देवमृचा तु पुरुषोत्तमम् ।
द्वितीययाऽऽसनं दद्यात् पाद्यं चैव तृतीयया ॥
अर्घ्यंश्चतुर्थ्या दातव्यः पंचम्याचमनं तथा ।
षष्ठ्या स्नानं प्रकुर्वीत सप्तम्या वस्त्रधौतकम् ॥
यज्ञोपवीतं चाष्टम्या नवम्या गन्धमेव च ।
पुष्पं देयं दशम्या तु एकादश्या च धूपकम् ॥
द्वादश्या दीपकं दद्यात् त्रयोदश्या निवेदनम् ।
चतुर्दश्या नमस्कारं पंचदश्या प्रदक्षिणाः ॥
षोडशोद्वासनं कुर्याच्छेष-कर्माणि पूर्ववत् ।
तच्च सर्वं जपेद्भूयः पौरुषं सूक्तमेव च ॥ (बृहत्पाराशर संहिता)
- (आ) उपचारान्तराणामपि सर्वेषामेते षोडश प्रधानतमाः ।
(पंचरात्ररक्षा पृष्ठम् ५४)

27. औपचारिक-सांस्पर्शिका ऽऽभ्यवहारिका-दि-सकल-भोग-प्रदान-रूपो हि यागः
(गीतायां रामानुजभाष्यम् ६, ३४)
28. एकस्यैव हि कालस्य वासरीयस्य नारद ।
आप्रभातं निशान्तं वै पंचघा परिकल्पना ॥ (जयाख्यसंहिता)
29. श्रवणं चिन्तनं व्याख्या ततः पाठ-समन्विता ।
स्वाध्याय-संज्ञं तद्विद्धि कालांशं मुनिसत्तम ॥
दिनावसाने सम्प्राप्ते पूजां कृत्वा समभ्यसेत् ।
योगं निशावसाने च विश्रमैरन्तरीकृतम् ॥
पंचमो योगसंज्ञोसौ कालांशो ब्रह्मसिद्धिदः । (जयाख्यसंहिता वचनम्—
पंचरात्र रक्षायां ४८ पृष्ठे उद्धृतम्)
30. करिष्यमाण-योगोपकरणभूतस्य करणवर्गस्य विश्रान्तये स्वयमुपनमन्तीं निद्रां
न निवारयेत् (पंचरात्ररक्षा पृष्ठम् १६६)
31. एतौ च स्वाध्याययोगावाह्निकानुयागात्पूर्वमेव केषुचित्संहिता-विशेषेषु समा-
हृत्योपदिश्येते । (पंचरात्र रक्षा)
32. एवं विद्वानेकदापि कुर्वन् सन् पांचकालिकः । (भारद्वाज संहिता)
33. कृतं भवति वा सर्वमिज्ययैव हि केवलम् (भारद्वाज संहिता)
34. अकामः सर्वकामो वा मोक्षकाम उदारधीः ।
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥ (भागवतम् २, ३, १०)

35. लौही दारुमयी शैली लेप्या लेख्या स संकती ।
मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥ (भागवतम् ११, २७, १२)
36. Twentyfour forms of the Deity, based on the position of the couch, disc, mace and lotus :—

	दक्षिणाग्र, (Hands) Right upper	वामाग्र, Left upper	वामाधर, Left lower	दक्षिणाधर, Right lower
1. केशव	शंख	चक्र	गदा	पद्म
2. नारायण	पद्म	गदा	चक्र	शंख
3. माधव	चक्र	शंख	पद्म	गदा
4. गोविन्द	गदा	पद्म	शंख	चक्र
5. विष्णु	पद्म	शंख	चक्र	गदा
6. मधुसूदन	शंख	पद्म	गदा	चक्र
7. त्रिविक्रम	गदा	चक्र	शंख	पद्म
8. वामन	चक्र	गदा	पद्म	शंख
9. श्रीधर	चक्र	गदा	शंख	पद्म
10. हृषीकेश	चक्र	पद्म	शंख	गदा
11. पद्मनाभ	पद्म	चक्र	गदा	शंख
12. दामोदर	शंख	गदा	चक्र	पद्म
13. संकर्षण	शंख	पद्म	चक्र	गदा
14. वासुदेव	शंख	चक्र	पद्म	गदा
15. प्रद्युम्न	शंख	गदा	पद्म	चक्र
16. अनिरुद्ध	गदा	शंख	पद्म	चक्र
17. पुरुषोत्तम	पद्म	शंख	गदा	चक्र
18. अधोक्षज	गदा	शंख	चक्र	पद्म
19. नरसिंह	पद्म	गदा	शंख	चक्र
20. अच्युत	पद्म	चक्र	शंख	गदा
21. जनार्दन	चक्र	शंख	गदा	पद्म
22. उपेन्द्र	गदा	चक्र	पद्म	शंख
23. हरि	चक्र	पद्म	गदा	शंख
24. कृष्ण	गदा	पद्म	चक्र	शंख

टी० ए० गोपीनाथ राउ एम० ए० कृत ऐलिमेंट्स

आव हिन्दू आइकोनोग्रेफी मद्रास १६१४ के आधार पर प्रस्तुत ।

37. (घ) श्रीमन्नारायण श्रीपुरुषोत्तम श्रीरंगनाथ मम नाथ नमोस्तुते ।

(आ) अनन्तानन्तशयन पुराण-पुरुषोत्तम ।

रंगनाथ जगन्नाथ नाथ तुभ्यं नमोस्तुते ।

(श्रीरंगगद्यम्)

38. देशबन्धश्चित्तस्य धारणा ।

(योगसूत्रम् ३, १)

39. तत्र प्रत्ययैकतानता ध्यानम् । (योगसूत्रम् ३, २)
40. तदेवार्थमात्र-निर्भासं स्वरूपशून्यमिव समाधिः । (योगसूत्रम् ३, ३)
41. तदा द्रष्टुः स्वरूपेवस्थानम् (योगसूत्रम् १, १, ३)
42. (अ) प्रसन्नवदनं चारु-पद्मपत्रोपमेक्षणम् ।
चिन्तयेत्तन्मयो योगी समाधायैतन्मानसम्
तावद्यावद् दृढोभूता तत्रैव नृप धारणा ॥ (विष्णुपुराणम् ६, ७, ८०, ८६)
- (आ) प्रसन्नवदनाम्भोजं पद्मगर्भास्त्रिलोकम् ।
नीलोत्पलदलश्यामं शंखचक्रगदाधरम् ।
कीर्तन्यतीर्थयशसं पुण्यलोक-यशस्करम् ।
व्यायेद्देवं समग्रां गेयावन्न च्यवते मनः ॥ (भागवतम् ३, २८, १३-१८)
43. (प्र) उपासकानुरोधेन भजते मूर्ति-पञ्चकम् ।
तदर्चा-विभव-व्यूह-सूक्ष्मान्तर्यामि-संज्ञितम् । (अहिर्बुध्न्यसंहिता यतीन्द्रमत-
दीपिकायामुद्धृता, पृष्ठम् ८६)
- (आ) प्रतिमादिकमर्चा स्यात् (पूर्वोक्तम्)
- (इ) लब्धानुग्रह आचार्यास्तेन सन्दर्शितागमः ।
महापुरुषमभ्यर्चन् मूर्त्याऽभिमतयाऽऽत्मनः ॥ (भागवतम् ११, ४, ४८)
44. (अ) ऋषीणां प्रस्तरोसि । नमोस्तु देवाय प्रस्तराय ॥ (अथर्ववेद १६, २, ६)
- (आ) क इमं दशभिर्ममेन्द्रं क्रीणाति धेनुभिः (ऋग्वेद ४, २४, १०)
45. देवत-प्रतिमा हसन्ति (षड्विंश-ब्राह्मणं पञ्चम-प्रपाठको दशमः खण्डः)
46. खसी माल मूरति मुसकानी (रामचरित मानस)

CHAPTER IX

THE DOCTRINE OF SURRENDER

The idea of sin and its origin—The allegory of Purañjaya—Sinners' hope in śaraṇāgati—Śaraṇāgati, a vidyā—The self-consecration—Persons who would not resort to God—Six accessories of prapatti—Views of Śaṭhakopa, Lokācārya and Śrīnivasadāsa.

Excessive desire for wordly pleasures is apt to lead man into the path of sin which, according to Rāmānuja, consists in the indulgence in sensual pleasures.¹ The desire for pleasure is indeed insatiable,² hence man is naturally prone to sensual indulgence. Even when our senses are passive and the functions of our mind and intelligence are held in abeyance, our craving for pleasure persists and obscures our knowledge of the self. This is quite clear from the Gītā which teaches that kāma is stronger than intelligence even.³

A sinner wanders far from the Divine life inasmuch as he is overwhelmed by wordly desires and is absolutely indifferent to the teachings of saints and the scriptures. He forgets God, and God turns His back upon him. It is clearly brought out by the Bhāgavata which teaches that sin originates from the Lord's back.⁴ Sin when conjoined with Falsehood (Mr̥ṣā) begets Deceit (Dambha) and Illusion (Māyā).⁵

The finite self usually forgets that its home is in the Infinite and being thus alienated from God enters headlong into sin. The Bhāgavata gives a beautiful allegorical description of the soul's wordly life.⁶ Purañjaya, a king, once saw in the province of Pāñcala a city of nine gates, a beautiful lady waited upon by ten servants and a five-headed serpent as the door-keeper. Purañjaya eventually made her his queen and together with her entered the harem, accompanied by his chief servant. He was so fond of the new queen that he imitated whatever she did and thus lived together happily. But his life of happiness was afterwards disturbed by the opposition of an enemy who marched against him with three hundred and sixty soldiers. The five-headed doorkeeper protected him

against the enemy for a century. It was not, however, the end of his misfortune ; for a daughter of Kala accompanied by Bhaya and Prajvāra subsequently besieged his kingdom. Bhaya set his capital city on fire with the result that he was compelled to leave it. All this happened because of the fact that the king was so much under the influence of nescience that he completely forgot his original friend who alone could save him from all misfortune.

The allegory only serves to bring out how a soul is ruined under the influence of sensual enjoyment. Purañjaya is the individual soul, and his original friend is God. The country of Pañcala answers to the objects of the five senses. The city of nine gates is the human body containing nine orifices. The lady attended by the maid-servants is the intellect accompanied by the five sense-organs and the five organs of action. The five-headed serpent symbolises the five breaths. The harem is the heart, and the chief servant of Purañjaya is mind. The imitation of the queen's behaviour by the king stands for identification of the soul with matter. The enemy with his soldiers represents the year consisting of three hundred and sixty days. The doorkeeper is the symbol of vitality. The daughter of Kala is old age. Bhaya and Prajvāra are diseases of the mind and body. The king's departure from the capital signifies death.

Another allegory narrated in the Bhāgavata compares the soul's wordly experiences to a man's misery in wilderness.⁷

However, Rāmānuja, as previously noticed, holds that sin consists in indulgence in sensual pleasures and adds that it is an omission in so far as what should have been done is not done and a commission so far as what is prohibited by the scriptures is done.⁸ Sin is of various forms and results in miseries and sufferings of various descriptions. A time, however, comes when the soul becomes tired of the painful experiences resulting from sin and desires real peace and happiness, and makes efforts to attain them. But few are fortunate enough to attain success in these efforts. Only those who are placed on the right path are assured of success, whereas the rest are doomed to failure. But sinners should not lose heart. The Gītā holds out a hope to them also. It has conveyed to mankind the message that whoever takes refuge in God is purged of whatever sin he has committed.⁹ On this point Rāmānuja preaches that resignation to God (Śaraṇāgati) is a most sacred tenet of the scriptures. Hence he regarded Śaraṇāgati-vidyā (doctrine of Refuge) as of the highest significance to the ultimate good of life. It is, however, curious that he has not made distinct mention of this doctrine in his commentary to the Gītā nor even in his magnum opus,

the Śrī-bhāṣya (commentary to the Brahma-sūtra). It is in his Gadyatraya that he dealt with this doctrine and confessed his omission of the same from his other works in these words : 'I bow down to that doctrine of refuge which was concealed by me even in the Śrī-bhāṣya, but which is brought to light in the Gadyatraya.'¹⁰

The Doctrine of Self-consecration

Man can hardly find real happiness in the affairs of the mundane life. He therefore tries to free himself from them. He learns from the teachings of saints and the scriptures that the real happiness can be had only in the kingdom of God (Brahma-loka). Thus enlightened, he feels the urge to retire from worldly life and to give up all desire for worldly pleasures and even his allegiance to ordinary creeds. He realises that he had gone astray in the past and hastens to take to the path that can lead him up to his saviour. Thus does he come to assume a new outlook and a new attitude—the attitude of surrender which seeks the protection of God from the misery of the world. In fact, this attitude consists in complete resignation to the will of God. Once a man is possessed of this attitude, he is assured of glorious future. For one who has completely resigned himself to God wins His compassion and thus attains emancipation from all evils.

It is interesting to note that the doctrine of Śaraṇāgati is as old as the Vedas. Even the sages of the hoary Rgveda invoked the gods for help.¹¹ The Śvetāśvatara Upaniṣad is also explicit on this point as 'Who in the beginning created Brahmā and furnished him' with the Vedas, to that Deity, the illuminer of the intellect, I surrender myself with a desire for salvation.'¹² Again, in the Gītā Śrī Kṛṣṇa has said, 'Those who resort to me as their refuge cross this māyā which is hard for others to ford.'¹³

It would be interesting to trace the origin of the word 'Śaraṇāgati'. It is peculiar to the Pāñcarātra literature and was in common use in the hands of the Vaiṣṇava ācāryas. Although the word by itself does not occur in the earlier Upaniṣads and the Gītā, yet it is to be traced in the following expressions occurring in them :

- (a) Śaraṇam prapadye¹⁴
- (b) Mām prapadyante¹⁵
- (c) Śaraṇam gaccha¹⁶
- (d) Śaraṇam vraja¹⁷

The Gītā precept 'Śaraṇam gaccha', however, seems to me the foundation of the idea conveyed by the word 'śaraṇāgati'. It might of course be objected that what could properly be derived from that

precept is *śaraṇa-gati* and not *śaraṇāgati*, because the verb occurring in the phrase is 'gaccha' and not 'āgaccha', which is involved in *śaraṇāgati*. But the real point is that the act of resignation, while viewed from the standpoint of the individual who resigns, would be *śaraṇa-gati*, whereas it would be *śaraṇāgati*, when it is viewed from the standpoint of God to whom the individual resigns himself. The latter standpoint is obviously higher and hence *śaraṇāgati* is more significant than *Śaraṇa-gati*.

The word 'śaraṇa' (Shelter) may have three meanings : first, it denotes the place where a person becomes free from all suffering ; secondly, it refers to the very act of seeking refuge ; thirdly, it implies the person in whom refuge is sought.¹⁸ *Śaraṇāgati* obviously does not consist in the physical act of going to a certain place. It is an attitude which enables the individual soul to discover that God is the ultimate end of realization and that the means to that realization also lies through God.¹⁹ Hence Rāmānuja recognises a *vidyā* (a science and an art) relating to *śaraṇāgati* which he calls *śaraṇāgati-vidyā*. This *vidyā*, according to him, deals with the means of the realization of God. It is believed that *prapatti* which is generally used as a synonym of *śaraṇāgati* is a form of *bhakti*. For Rāmānuja, *prapatti* precedes *bhakti*. It consists in the surrender of the individual to God, which is the condition of devotion or *bhakti*. This point Rāmānuja has made sufficiently clear in his commentary on the *Gītā* (7. 15).²⁰

Bhakti as ordinarily understood, comprises many details such as listening to the scriptures, reading of devotional texts, erection of temples, formal worship of image, pilgrimage etc. which obviously involve study of the scriptures, expenditure of money, perseverance and concentration of mind on the part of the devotee. Obviously, then, not many people can be so privileged as to resort to *bhakti*. But that may not matter. For those who cannot have *bhakti* within their easy reach are open to assume the attitude of *prapatti* and throw themselves at the mercy of God by self-surrender. Thus the distinction between the God-realization as the end and the means to it is conquered. Man in his helplessness may renounce all and seek refuge in God. His attitude at this stage may be best expressed thus. 'The ocean of transmigration is hard to cross. I am destitute, helpless and afraid. Save me, O Ocean of mercy, by your grace.'²¹ I have committed thousands of wrongs, and am fallen into the depth of this fearful world. I am helpless, and have chosen you as my refuge. Accept me through your grace only'.²² Indeed, no worldly tie can bind one who is thus infused with craving for supreme bliss. Father and mother, wife and son, brother and friend, food and jewellery,

house and property have no importance to one who surrenders himself to God.²³ This is very well brought out by Vibhīṣaṇa who spoke to Rāma thus: 'I have forsaken Laṅkā, deserted my friends and abandoned my wealth. In you lie my kingdom, life and happiness. you give shelter to the refugees and I have come to take refuge in you.'²⁴

Rāmānuja says that there are four types of vicious persons who would never resort to God. They are :—

- (a) people of perverted understanding : those who think what is God's own as theirs,
- (b) ignoble persons who do not love God,
- (c) those who have lost the understanding concerning God by means of adverse reasoning, and
- (d) those who envy the glory of God.²⁵

According to the followers of Rāmānuja, the doctrine of self-surrender is the essence of the teachings of the Gītā and the scriptures in general. It is therefore, as they hold, worthy of serious attention and deserves to be practised. Lord Kṛṣṇa whom both the Gītā and the Bhāgavata regard as the Supreme, declares this doctrine to be characterised by the greatest inwardness.²⁶ Those who are sinful will find it impossible to destroy their many and various sins the destruction of which is the precondition of the adoption of the career of bhakti. In view of this the despairing soul welcomes the divine assurance that whosoever takes refuge in God is purged of all sins.²⁷ Such a soul realises that the service of God is the summary of all knowledge.²⁸

The Ahirbudhnya-saṁhitā has enumerated the following six accessories of prapatti :—²⁹

1. Determination to live in conformity with God's wishes. It is indeed the attitude of the devotee to remain attuned to the will of God. He is fully convinced that his good lies in God's decree. Hence he rests content with the circumstance in which he is placed in the belief that God wills him to be so circumstanced.

2. Non-resistance. The true devotee never rebels against, nor even resents, divine decree. He regards the scriptures as of divine origin and can never think of violating scriptural injunctions.

3. Firm belief in divine guardianship. The devotee firmly believes that God is the Supreme Saviour of all at all places and at all times.

4. The choice of God as the saviour. The true devotee does not rest content merely with the belief that God is his saviour, but

goes further in ceremonially choosing God as his saviour in the same manner as a bride chooses her bridegroom.

5. The feeling of absolute dependence and destitution. With a feeling of complete dependence upon God, the devotee relinquishes the idea of his independence, and cherishes the faith that everything concerning him and even his self are dependent upon God. God alone is the devotee's precious possession. Nothing else does he own.

6. Self-resignation. Whatever a devotee can call his own—not excepted his own self—he surrenders to the Deity. Yāmunācārya said, "Whatever this I may be amongst the body etc. and whatever quality it may possess, I offer my 'I' at your feet, O Lord."

Śrīnivāsadāsa has reduced the last two items of *prapatti* (viz the feeling of destitution and self-resignation) into one, and has thus maintained only five accessories of *prapatti*. Again, he holds that whereas only the twice-born are eligible for *bhakti*, the way of *prapatti* is open to all. Śrīnivāsadāsa regards *prapatti* as a phase of *bhakti*,³⁰ whereas Lokācārya holds that *bhakti* and *prapatti* are different from each other.³¹ Śaṭhakopa's view is in agreement with that of Lokācārya.³² Moreover, both Śaṭhakopa and Lokācārya analysed *prapatti* into two aspects : the *ārta-prapatti* and the *drpta-prapatti*. In the case of the former, a devotee is anxious to get rid of the body as early as possible, whereas in that of the latter he consents to await the prescribed period of time for the same purpose.³³ Śrīnivāsadāsa too has accepted this analysis.

It may be of interest to note how the followers of Rāmānuja differed among themselves on the question of 'surrender to God.' According to the Vādgalais, resignation to God is one among several ways of realising the highest end. Only those who are incapable of adopting other means should resort to it. A resigned soul should continue to perform duties, because that is a way of pleasing God. The six factors of *prapatti* are sixfold preparations preceding itself. If a person of resignation (*prapanna*) deviates from the prescribed routine of duties, atonement for him consists in repeating the act of *prapatti* as often as he has deviated. A *prapanna* belonging to an inferior caste deserves only so much respect from the people of superior castes as can be shown in words only. But the Tēngalais differ. According to them, *prapatti* is the only way leading to God. They go further in holding that it is God Himself but is spoken of as a way leading to Him for the sake of convenience only. The

way of prapatti is meant for all : it does not matter whether all are capable or incapable of following other paths. For a person who has already resigned himself to God there is no need to please God by performing actions. God's pleasure is spontaneous. It does not depend upon man's actions. One may, however, ever perform actions only to set an example to others. The six sections of prapatti are not its preceding conditions, but are really, its effects. Prapatti is to be performed all at once. It need not be repeated even by one who deviates from the prescribed routine of duties. Again, a prapanna of an inferior caste deserves as much respect from others as does a person belonging to a superior caste.³⁴

Now surrender on the part of the individual soul pre-supposes divine grace. If there be no divine grace for an individual, his self-surrender is impossible. The Sanskrit words for grace are prasāda, kṛpā and dayā which have been used by saints and philosophers and in the scriptures too. The Gītā and the Upaniṣads used prasāda in the sense of God's grace. Literally, prasāda means pleasure which in the case of a king or God, is grace. But it is now commonly used to denote the object granted by a priest to those who approach a deity in a temple with a worshipful attitude. 'Prasāda' primarily means grace and it is in this sense that Rāmānuja understands the word when he states in his commentary to Gītā : 'Through God's grace one overcomes all wordly obstacles and reaches Him.'³⁵ The kāṭha Upaniṣad says that a person devoid of any desires realises God through His grace,³⁶ and the Śvetāśvatara also reiterates the same point.³⁷ The 'prasāda' of the Gītā and the Upaniṣads is 'poṣaṇa' of the Bhāgavata,³⁸ which literally means nourishment. Since divine grace (anugraha) nourishes the spiritual life of the devotee, it is called 'poṣaṇa'. 'Puṣṭi' is another etymological form of the same word. It is the title of one of the ten principal topics of the Bhāgavata.³⁹ Vallabha lays the greatest stress on God's mercy, hence his interpretation of Vedānta is called 'the path of grace' or 'Puṣṭi-mārga'. It may be added that the 'prasāda' of the Gītā and the 'poṣaṇa' of the Bhāgavata seem to have originally been the 'sumati' of the Ṛgveda, which was cherished by those who were devoted to Divine service.⁴⁰

References

1. (अ) विषयानुभव-रूपं पापम् (गीतायां रामानुजभाष्यम् ३, ३६)
(आ) अयं कामः देहिनम्—आत्मज्ञान-विमुखं विषयानुभवपरं करोति
(पूर्वोक्तम् ३, ४०)
- (इ) प्रकृत्यात्माभिमानरूपेण सम्बन्धहेतुना पापेन (पूर्वोक्तम् ५, १०)
2. अस्मि जन्तोर्ज्ञानिनो ज्ञानस्वभावस्यात्मविषयं ज्ञानमेतेन कामकारेण विषयव्यामोहं जननेन नित्यवैरिणाऽऽवृतं दुष्पूरेण पूर्त्यनर्हविषयेणानलेन च पर्याप्तिरहितेन
(पूर्वोक्तम् ३, १६)
3. सर्वेषु बुद्धिपर्यन्तेषूपरतेष्वपीच्छापरपर्यायः कामो रजः-समुद्भवो वर्तते चेत्स एवैतानि इन्द्रियाण्यपि स्वविषयेषु वर्तयित्वाऽऽत्मज्ञानं निरुणद्धि । तदिदमुच्यते यो बुद्धेः परतस्तु सः इति । बुद्धेरपि यः परः स काम इत्यर्थः ।
(पूर्वोक्तम् ३, ४२)
4. अधर्मः पृष्ठतो यस्मात् (भागवतम् ३, १२, २५)
5. मृषा धर्मस्य भार्याऽऽसीत्, दम्भं भार्यां च शत्रुहृत् ।
असूत मिथुनं तत्तु निऋतिं जगृहेऽग्रजः ॥ (पूर्वोक्तम् ४, ८, २)
6. आसीत्पुरजंनो नाम राजा राजन्बृहच्छ्रुवाः ।
तस्याऽविज्ञात-नामाऽऽसीत्सखाऽविज्ञात-चेष्टितः ॥
इत्यादि पुरजंनोपाख्यानम् ... (भागवतम् ४, २५, १०)
7. दुरत्ययेऽध्वन्यजया निवेशितो रजस्तमः-सत्त्वविभक्त-कर्मदृक् ।
स एष सार्थोऽर्थ-परः परिभ्रमन् भवाटवीं याति न शमं विन्दति ॥
इत्यादि भवाटवीं वर्णनम् ... (भागवतम् ५, १३, १)
8. अकृत्यकरण—कृत्याकरणरूपेभ्यः पापेभ्यः (गीतायां रामानुजभाष्यम् १८, ६६)
9. अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः (गीता १८, ६६)
अहं त्वा सर्वपापेभ्यो यथोदित-स्वरूपभक्त्यारम्भविरोधिभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि, मा शुचः (रामानुजभाष्यम्)
10. शारीरकेऽपि भाष्ये या गोपिता शरणागतिः ।
अत्र गद्यत्रये व्यक्तां तां विद्यां प्रणतोऽस्म्यहम् ॥ (गद्यत्रयम्)
11. हिरण्यपाणिमूतये सवितारमुपह्वये । स चेत्ता देवता पदम्
(ऋग्वेदः १-२२-५)
इहेन्द्राणीमुपह्वये वरुणानीं स्वस्तये । अग्नार्यो सोमपीतये
(पूर्वोक्तम् १, २२, १२)
12. यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥
(देवताश्वतरोपनिषद् ६, १८)
13. देवी होपा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ (गीता ७: १४)

14. शरणमहं प्रपद्ये (श्वेताश्वतरोपनिषद् ६, १८)
15. (अ) मां प्रपद्यन्ते (गीता ४, ११)
(आ) मामेव ये प्रपद्यन्ते (गीता ७, १४)
16. तमेव शरणं गच्छ (गीता १८, ६२)
17. मामेकं शरणं ब्रज (गीता १८, ६६)
18. (अ) शरणं गृह-रक्षित्रोः (अमरकोष ३, ३, ५३)
(आ) शरणमिष्टस्य प्रापकतयाऽनिष्टस्य निवारणतया समाश्रयणीयश्चेतनः
(गीतायां रामानुजभाष्यम् ६, १८)
19. कर्त्तरि माराध्य प्राप्यमुपायं चानुधत्स्व (गीतायां रामानुजभाष्यम् ७, १५)
20. भगवदुपासनापादिनीं भगवत्प्रपत्तिम् (गीतायां रामानुजभाष्यम् ७-१५)
21. अनाद्यमर्गतिं भीरुं दयया परया हरेः
मामुद्धर दयासिन्धो संसाराब्धेः सुदुस्तरात् ॥
(ब्रह्मतन्त्रान्तर्गतं जितन्ते स्तोत्रम्)
22. अपराध सहस्रभाजनं पतितं भीमभवाणुबोदरे,
अर्गतिं शरणागतं हरे कृपया केवलमात्मसात्कुरु ॥ (पूर्वोक्तम्)
23. पितरं मातरं दारान् पुत्रान् बन्धून् सखीन् गुरुन्
रत्नानि धनधान्यानि क्षेत्राणि च गृहाणि च ।
सर्वधर्माश्च सन्त्यज्य सर्वकामाश्च साक्षरान्,
लोकविक्रान्त-चरणौ शरणं तेऽब्रजं विभो ॥ (शरणागतिगद्यम्)
24. भवन्तं सर्वं भूतानां शरण्यं शरणं गतः
परित्यक्ता मया लंका मित्राणि च धनानि च
भवद्गतं हि राज्यं मे जीवितं च सुखानि च ॥
(रामायणम् ६-१६-४, ५)
25. (अ) मूढा विपरीतज्ञानाः
(आ) नराधमाः—मदौन्मुख्यान्हीं
(इ) माययापहृतज्ञानास्तु मद्विषयं मदैश्वर्यं च ज्ञानं प्रस्तुतं येषां तदसंभावना-
पादिनीभिः कूटयुक्तिभिरपहृतं ते तथोक्ताः
(ई) आसुरं भावमाश्रितास्तु मद्विषयं मदैश्वर्यं-विषयं च ज्ञानं सुहृदमुपपन्नं येषां
द्वेषायैव भवति । उत्तरोत्तराः पापिष्ठतमाः ।
(गीतायां रामानुजभाष्यम् ७, १५)
26. सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोसि मे हृदमिति ततो वक्ष्यामि ते हितम् ॥
मन्मना भव मदभक्तो यद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोसि मे ॥
सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ (गीता १८, ६४-६६)

27. भक्तियोगारम्भ-विरोधनादि-काल-संचित-नानाविधाऽन्त-पापानुगुणान् तत्प्राय-
श्चित्तरूपान् कृच्छ्र-चांद्रायण-कूष्माण्ड-वैश्वानर-प्राजापत्य-व्रातपति-पवित्रेष्टि-त्रिवृद-
ग्निष्टोमादिकान् नानाविधानन्तान् त्वया परिमितकालवतिना दुरनुष्ठान् सर्वधर्मान्
(गीतायां रामानुजभाष्यम् १८, ६६)
28. परमात्मा हरिः स्वामी स्वतोहं तस्य किकरः ।
कैकर्यमखिला वृत्तिरित्येव ज्ञानसंग्रहः ॥ (भारद्वाजसंहिता पृष्ठ १२)
29. पोडा हि वेदविदुषो वदन्त्येनं महामुने ।
आनुकूल्यस्य संकल्पः प्रातिकूल्यस्य वजनम् ॥
रक्षिष्यतीति विश्वासो गोप्तृत्व-वरणं तथा ।
आत्मनिक्षेप-कार्पण्ये षड्विधा शरणागतिः ॥
(अहिबुध्न्यसंहिता ३७-२७, २६)
30. वेदनध्यानोपासनादि-शब्दवाच्या भक्तिः प्रपत्यंगिका (यतीन्द्रमतदीपिका ७)
31. (अ) उपायः पंचविधः कर्मयोग-ज्ञानयोग-भक्तियोग-प्रपत्तियोगाचार्याभिमानयोग-
भेदात् । (अर्थपंचक जे० आर० ए० एस० १६१०, पृष्ठ ६०१)
(आ) भक्तियोगस्तु तैलधारावदविच्छिन्न-स्मृतिसन्तानरूपतामापाद्य प्रारब्ध-
कर्मविसानपर्यन्तं पुनः पुनरनुभव-प्रकर्षेण साक्षात्कारत्वोपादानं प्रपत्तियोग-
स्त्वेवंविधज्ञान-सहकृतभक्ति-योगाशक्तस्य, प्रपत्तियोगश्च सुकरः शीघ्र-
फलदः । (पूर्वोक्तम् पृष्ठम् ६०२)
32. भक्तिस्तु सदाचार्य-समेधिता सर्वस्मादधिक-स्नेहपूर्विका तैलधारावदविच्छिन्न-
स्मृति-सन्तानरूपा । प्रपत्तिस्तु स्ववर्णकृत-दोष वर्जिता...स्वरूपानुगुणा च ।
(अर्थपंचक-विवेकः पृष्ठम् ४६-५१)
33. (अ) सेयं प्रपत्तिरार्त्ता दृष्टा चेति द्विविधा । तत्तार्त्ता प्रपत्तिः.....
हे स्वामिन् त्वत्कैकर्य-विरोधि हेयमिदं शरीरं शीघ्रमेव जहीति या प्रार्थना ।
दृष्टा प्रपत्तिस्तु...यावद्देहमवस्थानम् । (पूर्वोक्तम् पृष्ठ ५२-५३)
(आ) स तु द्विविध आर्त्त-प्रपत्तियोगो दृष्टप्रपत्तियोगश्च ।
(लोकाचार्य-विरचितो नारायणयत्यनूदितोऽर्थपंचकः—जे. आर. ए. एस. १६१०,
पृष्ठ ६०२)
34. भेद-स्वामि-कृपा-फलान्यगतिषु श्रीव्याप्त्युपायत्वयोः ।
तद्वात्सल्य-दया-निरुक्ति-वचसोन्यसि च तत्कर्त्तरि ॥
धर्मत्याग-विरोधयोः स्वविहिते न्यासांग-हेतुत्वयोः ।
प्रायश्चित्तविधौ तदीयभजनेऽनुव्याप्ति-कैवल्ययोः ॥ A History of Indian
Philosophy, Vol III, Page 93 (दासगुप्तोद्धृतः—अष्टादशभेद-निरणयः)
35. (अ) सर्वाणि सांसारिकाणि दुर्गाणि मत्प्रसादादेव तरिष्यसि ।
(गीतायां रामानुजभाष्यम् १८-५८)
(आ) मत्प्रसादाच्छाश्वतं पदमव्ययमविकलं प्राप्नोति । (पूर्वोक्तम् १८-५६)
36. तमक्रतुः पश्यति बीतशोको,
धातुः प्रसादान्महिमानमात्मनः ।
(कठोपनिषद्, प्रथमाध्याये द्वितीयवल्ली २०)

37. तमक्रतुः पश्यति वीतशोको,
धातुः प्रसादान्महिमानमीशम् । (श्वेता० ३, २०)
38. पोषणन्तदनुग्रहः (भागवतम् २, १०, ४)
39. अत्र सर्गो विसर्गश्च स्थानं पोषण मूतयः ।
मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः ॥ (भागवतम् २, १०, १)
40. महस्ते विष्णो सुमति भजामहे । (ऋग्वेद १, १५६, ३)

CHAPTER X

DIVINE COMMUNION

The various inclinations of man—The nature of individual soul—The Viśiṣṭādvaita eschatology—The success of the soul—The nature of salvation—Isolation (Kaivalya)—The powers of a liberated soul—The stuff of the body in emancipation—The Kingdom of God—No fear of fall from the heaven of Viṣṇu.

The Various Inclinations of Man

Human nature has three characteristics relating respectively to the three elements of prakṛti: sattva, rajas and tamas. When the quality of sattva is predominant in an individual, he is inclined to perform righteous actions. The rajas in a predominant state inclines him towards the acquisition of things. The preponderance of tamas fosters lust. Some people depend upon their own efforts, some rely on divine grace and some while taking to the path of grace, worship gods other than Viṣṇu for the attainment of the three ends of life (trivarga). The Bhāgavata recommends the worship of Śiva to one who is desirous of learning, and that of Umā to one who is desirous of matrimony.¹ But there is no dearth of people who are exclusively devoted to Viṣṇu. They worship Him alone for the fulfilment of their desires, whether for wordly pleasures or the bliss of emancipation. Those who have no particular desire, or those who are desirous of all sorts of wordly pleasures, or those who aim at freedom from wordly miseries are advised by the Bhāgavata to worship Viṣṇu, the Supreme Person, with deep devotion.² Viṣṇu is also adored for the fulfilment of specific desires. He is invoked, for instance, in the R̥gveda, to fill His hands—both right and left—with wealth from heaven or earth or the intermediate world, and to bestow it on the devotees.³ Śrī is similarly prayed to, in the Śrī-sukta, for the grant of all sorts of wordly things—food, gold, cattle, servants, physical fitness, long life and progeny.⁴

There may be four different types of devotees as enumerated in the Gītā as follows:—⁵

- (a) Those who are in calamity (ārta)
- (b) Those who are desirous of knowledge (jijñāsu)
- (c) Those who aspire after prosperity (arthārthi), and

(d) Those who possess knowledge (jñāni).

According to Rāmaṇuja, the first and the third come under one and the same head inasmuch as both desire wordly pleasures;⁶ whereas the second and the fourth differ in that they desire emancipation.

The Nature of Individual Soul

A jīṇāsu neither desires the removal of wordly needs nor does he hanker after wordly gains. He is only keen on attaining knowledge of the real nature of the self.⁷ The individual self in its purity is devoid of all qualities of matter. It cannot be destroyed by weapons, fire, water or wind.⁸ It is, of course, different from God, and the difference is due not merely to its having an external adjunct (upādhi) as held by Advaita Vedānta but is real (pāramārthika).⁹ Yet the frailties of the body do not contaminate the individual soul's essential nature. Nor can it be understood as an object; it is the subject, the knower, and hence it is called 'kṣetrajña' or knower of the field i.e. the physical sphere.¹⁰ The phenomena of birth and death and other vicissitudes pertaining to the body do not touch the soul. It is unborn (aja), eternal (nitya) and unchanging (śāśvata). Though old, yet is new (purātano pi navah). Free from decay, it is called imperishable (akṣara). It is indiscernible (avyakta), because it is not perceptible by the senses. It is indefinable (anirdeśya), because its nature cannot be expressed by such words as 'god' and 'man'. Although it is present in the bodies of gods etc (sarvatra-ga), yet it cannot be conceived in terms of these (acintya) inasmuch as it is essentially different from the latter. Not being subject to change in its contact with different bodies, it is called uniform (kūṭastha); and being generally unchangeable, it is called immovable (acala).

Rāmaṇuja arrives at the above conception of the self through the interpretation of Chapter II of the Gīta which deals with the question of immortality of the soul and Chapter XII of the same texts which express preference for meditation on Śrī Kṛṣṇa in contrast with meditation on the individual self. Śaṅkara, however, interprets the same texts differently. In fact, Śaṅkara and Rāmaṇuja differ fundamentally from each other with regard to the question of the nature of the individual soul as well as on several other points. In dealing with the third verse of Chapter XII*, Śaṅkara has interpreted

2. *Mayyāveśya mano ye mānī
nityayuktā upāśate
śraddhayā parayopetās
te me yuktatamā matāḥ

3. Ye tvakṣaram anirdeśyam
avyaktam paryupāśate
sarvatra-gam acintyaṁ ca
kūṭastham acalam dhruvam

the 'imperishable' as Nirguṇa Brahman,¹¹ and the meditation recommended in the preceding verse is, according to him, the meditation on Saḡuṇa Brahman.¹² According to Rāmānuja, on the other hand, the third verse contains a reference to the meditation on the self, i.e., the devotee's own individual soul;¹³ and the meditation alluded to in the preceding verse is, on his view, the meditation on God, the Supreme Reality.¹⁴ Again, Śāṅkara understands the word 'sarvatra-ga' occurring in the 3rd verse as meaning all-pervading Brahman, whereas it means all-entering jīva according to Rāmānuja. What Rāmānuja, really, wishes to emphasize here is that since the individual soul may find a place in the bodies of gods etc, it is 'sarvatra-ga'.¹⁵ The same is his interpretation of the word 'sarva-ga' occurring in the 24th verse in Chapter II. Since it is the soul's nature to penetrate into all elements, argues Rāmānuja, it is called 'sarva-gata'.¹⁶ Being subtler than all elements, he continues, the soul cannot be penetrated by them; and hence it is immune from the changes consequent upon the operation of matter.¹⁷

The Gītā states that the individual soul is two-fold viz. the perishable (kṣara) and the imperishable (akṣara).¹⁸ Kṣara is the soul which identifies itself with the body,¹⁹ whereas the soul in its purity is akṣara.²⁰ All individual souls, when they are in a state of bondage are kṣara, and the emancipated once are akṣara. God transcends the former and excels the latter; hence He is known as the Sublime Person (Puruṣottama)—one who pervades and sustains the three worlds (Loka). The popular conception of the three lokas (worlds) is that there are three regions called paradise, earth and hades i.e., svarga, martya and pātala. But Rāmānuja holds that the three lokas are:

- (a) inanimate matter,
- (b) souls in bondage, and
- (c) emancipated souls.²¹

The individual soul is characterised by Rāmānuja as *cit*. There are as many souls in the world, on his view, as there are individual beings. They are really many, and God is their great synthesist inasmuch as He is the Inner Controller (Antaryāmin) of all the souls. This synthetical view of Rāmānuja, however, differs from the conception of both Vasiṣṭha and Śāṅkara who regard all individual souls as identical with Brahman.

People who are engrossed in worldly enjoyments and those who worship God for worldly success have to tread, after casting off their mortal coil, on the path of darkness or ignorance. They are, indeed, extroverts who mind the business of the world and follow

the path of 'pravṛtti'. The other path is the bright one of 'nivṛtti'. Those who are introverts and are given to 'self-examination, turn away from wordly affairs and follow this path. Only those who are capable of concentrating their minds on the true self or of meditating upon God are alone fit to proceed on the bright path, the path of knowledge or devotion. The dark path, on the other hand, is associated with transmigration, and a man of ignorance who is bound to follow this path must remain tied down to the field of day-to-day activities even if he be transported to the abode of Brahmā;²² but the same is not true of a man of knowledge or devotion who has realised God.²³

According to Śaṅkara, a man of true knowledge remains where he was.²⁴ Only his individual soul merges into the Universal Soul on his bodily death. This is called 'quick release' (Sadyomukti), according to Advaita Vedānta. Śaṅkara believed in another form of release—the gradual or slow release (krama-mukti) of those who meditate upon the Lower Brahman. The worshippers of Īśvara ascend to the path of brightness, gradually reach the state of divinity, remain there for a very long time, and finally merge, along with the Lower Brahman, into the Higher Brahman, or the Universal Soul.²⁵ But, according to Rāmānuja, all people of true knowledge or devotion have to attain to the state of Divinity; and the question of their merging in Him never arises.

A man of knowledge lives in the world in a state of detachment just as a lotus remains in water.²⁶ The activities of such a man aim not at the realisation of selfish ends but at the general good of the world (loka-saṅgraha). If he happens to do anything wrong, he is unaffected by its consequences. For, as the Gītā says, 'One who is not an egoist, is not fettered, even if he kills all beings.'²⁷

On his attainment of true knowledge all the accumulated (sañcita) actions of a person—actions both good and evil—are at once rendered inactive.²⁸ The fire of knowledge burns out the actions, as it were. Besides, man's present actions also do not bear fruit after he attains true knowledge. But the results of those actions, either good or bad, that have begun to operate (prārabdha) must be experienced even by a man of knowledge or devotion. For they can be exhausted only by enjoyment or suffering.²⁹

The Viśiṣṭadvaita Eschatology

The departing soul of a self-realized person shakes off all good and evil along with his dead body.³⁰ For he outgrows the necessity of either while ascending the path of 'Arcis'. The Chāndogya says that the ascending soul shakes off all vice, just as a horse gets rid

of the dust by shaking his hair.³¹ Kauṣītaki likewise states that the ascending soul is set free from his good and evil deeds. His friends benefit from his good actions, and his enemies suffer the consequences of the evil ones.³²

A holy soul departs through 'suṣūmṇā', one of the nerves of the brain. Blessed by the Supreme Person within himself, he finds his way for pilgrimage from the temporal to the eternal.³³ Proceeding on the bright path, the emancipated soul receives the help of Arcis etc. The path is, therefore, called Arcirādi. According to some, Arcis and others are, as it were, halting places for the departing soul, while others hold that they indicate but divisions of time. The Brahma-sūtra differs from both the views and holds that Arcis etc. are conscious guides.³⁴ Both Śaṅkara and Rāmānuja agree with Bādarāyaṇa on this point maintaining that the word 'Arcis' means the superintending deity of light and the word 'dina' means the superintending deity of day-time and so on.³⁵ The following are the guides in order of precedence :—³⁶

1. The deity of light,
2. The deity of day,
3. The deity of bright fortnight,
4. The deity of six months of the northern solstice,
5. The deity of year,
6. The deity of the air,
7. The deity of the sun,
8. The deity of the moon,
9. The deity of the lightning,
10. Varuṇa,³⁷
11. Indra,³⁸ and
12. Prajāpati.

Prajāpati shows the way to the river Virajā which, according to the Padma-purāṇa, is the demarcation between the material world (pradhāna) and Heaven (paramavyoma).³⁹ The soul remains associated with its subtle body upto this stage. But as soon as the soul, on its way to the Brahma-loka, takes a dip into the river, its subtle body is cast away. As regards the constituents of the subtle body, the Advaita and Śāṅkhya hold divergent views. The following lists will make the point clear :-

According to Advaita (as interpreted by Sadānanda)⁴⁰

Intellect	...	1
Mind	...	1
Sense-organs	...	5
Action-organs	...	5
Vital airs	...	5
		<hr/> 17 <hr/>

According to Sāṅkhya⁴¹

Intellect	...	1
Ego	...	1
Mind	...	1
Sense-organs	...	5
Action-organs	...	5
Tanmātrās	...	5
		<hr/> 18 <hr/>

The Viśiṣṭādvaita view regarding the subtle body mostly tallies with that of Sāṅkhya. However, when the subtle body is thus cast away, some non-human person,⁴² specially an angel, greets the departing soul with a touch. In consequence, the soul assumes a form similar to that of the Deity probably with the exception that it cannot, as the Bhāgavata says, have Śrīvatsa and Kaustubha which are the marks exclusively belonging to the Deity.⁴³

The Success of the Soul

The guiding angel escorts the emancipated soul to the kingdom of God where welcome is accorded to the entrant in various ways. Just as a mother feels happy over the victory of her son in his struggle with his enemy, so Lakṣmī, the motherly aspect of the Deity, expresses Her felicitations on the soul's crossing the ocean of worldly life which is, really, its triumph over matter. In Her various forms such as Śrī, Bhu, Līlā, She comes forward along Her attendants (ambāyu)⁴⁴ to admit the son to his eternal home. The released soul then approaches the Divine throne of unlimited might (amitaujas).⁴⁵ An affectionate talk then ensues between the Father and the son. The son now comes to his journey's end, and his efforts are crowned with final success in his being absorbed in the Father's sweet words and loving glance and above all His parental embrace, the long-cherished Brahma-saṁsparśa. The Vādgalais interpret this as the soul's gaining God, whereas the Tēngalais hold that this is God's gaining the soul. Rāmānuja

is not, however, clear on this point. He seems to agree with the latter, as the concluding words of his Śrī-bhāṣya indicate. He says "Why should the Supreme Person let the released soul go away from Him, for He has Himself said in the Gītā : 'such a great soul is very rare as says that Vāsudeva is the highest goal for him' ?"⁴⁶ Rāmānuja's meaning here seems to be that God's difficulty of finding a great soul is solved when a released soul reaches Him. The release of a soul is thus a definite gain to God.

According to Rāmānuja, it is with the personal God that the released soul remains in communion. God in this aspect is technically called Sūkṣma⁴⁷ and Para⁴⁸ by Rāmānuja. The word 'Para' has several meanings such as 'distant'⁴⁹, 'prior'⁵⁰, 'another'⁵¹, 'enemy'⁵², 'best'⁵³, individual soul⁵⁴, the life-time of Brahmā⁵⁵, transcendent⁵⁶ and God.⁵⁷ It has been used to denote distance⁵⁸ and comprehensiveness⁵⁹ in the Vaiśeṣika system. But Rāmānuja uses it in the senses of excellent and transcendent. Etymologically, the word is derived from Pr- to protect and to fulfil.⁶⁰ Para is, therefore, He who protects and fulfils the desires of his devotees. From the philological point of view the word originally had the sense of an adjective, but as time went on it gained currency as a noun. Bādarāyaṇa has used it more than once in his Brahma-sūtra in the sense of God.⁶¹ It denotes, however, only the personal aspect of God in Pāñcarātra literature.⁶² Rāmānuja has used the word both as an adjective meaning 'the Supreme'⁶³ and as a noun in the sense of Personal God.⁶⁴

The Nature of Salvation

As regards the nature of salvation, the Kauṣītaki upaniṣad holds that it consists in communion (sāyujya)⁶⁵. The Bṛhadāraṇyaka tells us that emancipation consists in fellowship with the Deity and in residence in His locality.⁶⁶ The Bhāgavata informs that salvation is fivefold :⁶⁷

- (a) residence in the Deity's locality (Sālokya),
- (b) possession of lordship equal to that of the Deity (Sārṣṭi),
- (c) remaining near the Deity (Sāmipya),
- (d) having a form similar to that of the Deity (Sārūpya),
and
- (e) one-ness (Ekatva).

The second kind of salvation is peculiar to the Bhāgavata which also uses the word 'ekatva' instead of 'sāyujya'.

Rāmānuja has not given us any detailed account of the state of salvation. He has simply told us that the emancipated soul gains

admission into the Kingdom of God and thereafter it becomes, as it were, saturated with the ecstasy of Divine communion. Venkaṭa nātha, however, holds that sāyujya alone is salvation proper whereas sālokya, sāmīpya and sārūpya are obviously subsidiary.⁶⁸ In other words, a soul that attains sāyujya, obviously attains sālokya and sāmīpya also because one cannot be in Divine communion, without being in the locality of the Deity and also being near Him. Again, since a soul in the state of sāyujya possesses the same colour and contour as those of the Deity, the sārūpya also must be there.

The Viśiṣṭadvaita conception of sāyujya really means divine communion. The word 'Sāyujya' is an abstract noun derived from 'Sayujau' which occurs in the form of sayujā in the R̥gveda 1.164.20.⁶⁹ This Vedic text makes mention of two friendly and fellow birds of beautiful feathers perching on the same tree, meaning thereby the individual soul and God or two individual souls, one in bondage and the other in the state of emancipation. This word in its Vedic usage obviously points to the relation of duality between the two birds. If there can be sāyujya between two friends who are indeed numerically two, the same relation can exist between a devotee and his Deity. The Maitrāyaṇī Saṁhitā has likewise referred to a brāhmaṇa and a kṣatriya as sayujā.⁷⁰

Śaṅkara has also used the word sāyujya in the sense of fellowship. Commenting on Brahmasūtra 4.4.17,⁷¹ he states that people who enjoy fellowship (sāyujya) with Īśvara as a result of their devotion to the Lower Brahman do not attain absolute lordship.⁷² Fellowship thus understood by Śaṅkara, cannot have the sense of a devotee's being absorbed into Īśvara; it only means the individual soul's communion with God—both being numerically distinct. The summum bonum of human life, according to Śaṅkara, is the soul's absorption into the Nirguṇa Brahman. However, Sāyujya is generally understood in the sense of absorption of the individual into, or his identity with, the Absolute. But Venkaṭanātha objects to such interpretation of the word by observing as follows in his commentary on Tattva-muktā-Kalāpa 2.67: "The word 'sayuk' is not a synonym of one, it has nor been used anywhere in this sense..... If a lexicographer says that sāyujya means oneness, then his interpretation must be ignored as one that is based on prejudice or is due to the lack of intelligence for understanding the etymology of the word."⁷³ Śaṅkara has not, however, used the word in the sense of oneness, but in that of fellowship or communion. In fact,

Śaṅkara's conception of sāyujya with *Iśvara* (Personal God) agrees with Rāmānuja's conception of salvation.

Nevertheless, there is a fundamental difference between Śaṅkara and Rāmānuja with regard to the question of the nature of salvation. For the former, the highest state of salvation is the complete identity of the individual with Brahman (Kaivalya). The latter, though he recognises Kaivalya as we shall see later, in a sense different from that of Śaṅkara, regards sāyujya as the proper salvation.

The individual's fellowship with Saguna Brahman, according to Śaṅkara, is only a stepping stone to his absorption into Nirguna Brahman. But Rāmānuja, who does not draw a distinction between Nirguna and Saguna, does not admit salvation in this sense of Śaṅkara. As previously seen, the Brahman is one. It is Nirguna inasmuch as It does not possess any of those attributes which properly belong to prakṛti. It is again Saguna in the sense that It possesses such attributes as omniscience, bliss, etc. Since the Brahman is thus both Nirguna and Saguna, the question of the emancipated soul's absorption into Brahman cannot, as Rāmānuja points out, arise. Salvation then, concludes Rāmānuja, is nothing but the individual's eternal fellowship or communion with God. Hence the interpretation of the term 'sāyujya' is in the sense of communion in devotional philosophy.

Kaivalya (Isolation)

Rāmānuja holds that those who know 'the doctrine of the five fires' (pañcāgni-vidyā), like those who follow the path of devotion, attain communion with God. In this connection he seeks to derive support from the scriptures which, according to him, state that those who know the pañcāgni-vidyā travel on the path of Arcis etc., and ultimately realise God so as never to return.⁷⁴ One who knows the 'five fires', knows the real nature of the self. One desirous of knowing the true nature of one's own self is, as Rāmānuja points out, called a *jijñāsu* in the *Gītā*, while one who is devoted to God is called a *jñānī*. The difference between a *jijñāsu* and a *jñānī* is that the former aims at isolation (kaivalya), while the latter does at the realisation of God. But both ultimately become free from metempsychosis. Rāmānuja left no doubt in his mind as to the meaning of kaivalya, but his followers differed among themselves in this respect. According to the Vadagalais, kaivalya is enjoyed somewhere in the material universe, whereas the Tengalais hold that kaivalya is trans-material so that its proper place is in the spiritual

universe. The freed soul of a jīṇāsu resides, according to the latter, in isolation in a distant part of Vaikuṇṭha just as a woman forsaken by her husband lives away from him.⁷⁵ But the former notes that such a soul continues to reside in isolation somewhere on the material plane.⁷⁶ According to Śrīnivāsadāsa, an isolated soul (kevali) realises its own self and not God.⁷⁷ As regards the question whether 'isolation' is in material or spiritual world, he mentions both the views without deciding between them. The author of the Vedāntakārikā says that the state of kaivalya is coveted only by some, and adds that people like him have no liking for it.⁷⁸

The Powers of a Liberated Soul

In the state of transmigration as well as other stages of life the soul's essential qualities such as omniscience etc., are but partially manifest. A piece of diamond fresh from the mine does not appear to be precious, for all its lustre is concealed by its outer coating. It is only after its impurities have been washed away that it shines forthwith in its natural lustre. Similarly, the soul shines in its essential glory only when the impurities of matter accumulating around it are removed. The washing does not create in the gem any lustre that does not already exist in it. The removal of the impurities born of matter, likewise, cannot create consciousness and other qualities in the soul. These qualities are eternally there in it.⁷⁹

The desires of an emancipated soul are fulfilled as a matter of course, and its resolves never fail. But even these powers of such a soul are not unlimited. Absolute power rests with the Almighty alone. Rāmaṇuja, therefore, holds that a freed soul, though it is endowed with powers such as 'aṇimā' (becoming small) and 'mahimā' (becoming great), cannot create, sustain and destroy the universe.⁸⁰ It is God—and God alone—that is responsible for these activities. However, since an emancipated soul has infallible resolves and rises above the obligations of injunctions and prohibitions in the state of salvation, it is under no one's control and subjugation.⁸¹ As to whether an emancipated soul possesses a body including the sense-organs, Bādarī's reply is that it does not, and in support of his view quotes the following: An embodied one cannot be free from pleasure and pain⁸². But Jaimini contradicts this view and finds support for himself in another scriptural statement to the effect that an emancipated soul becomes one, three, five and seven, which, as he argues, it cannot become unless it assumes bodies including sense-organs.⁸³ Rāmaṇuja

agrees, on the point with Bādarāyaṇa who leaves to the soul itself the choice to remain either embodied or otherwise.⁸⁴

The Stuff of the Body in Emancipation

In the state of liberation the individual soul is indeed free from all kinds of bondage. Even the form which it then assumes is not made of matter (*prakṛti*). The Chāndogya says, 'The emancipated soul, (*samprasāda*), having approached the highest light (God) manifests in its own form.'⁸⁵ Rāmānuja says that the form assumed by a soul in the state of emancipation is not adventitious.⁸⁶

The life of a mortal creature depends upon a body including the sense-organs and breath; but life on the Divine plane is independent of all these things. The Bhāgavata says that the inhabitants of *Vaikuṇṭha* are without bodies, sense-organs and breath.⁸⁷ The stuff of which they are made is beyond comprehension. This reminds one of a description of the spirits in Milton's *Paradise Lost* which is as follows:—

"For spirits when they please :
Can either sex assume, or both ; so soft
And uncompounded in their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh, but, in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their airy purposes".

(1.423-30)

"All heart they live, all head, all eye, all ear,
All intellect, all sense ; and as they please
They limb themselves, and colour, shape or size,
Assume as like them best, condense or rare".

6. 350—353

A similar idea is also to be found in the *Nirukta*. While classifying the gods under two heads, the action-born and the self-born, Yāska says that the latter are all spirit and that even their paraphernalia is all spirit, the *ātman*. Their chariots, horses, weapons, and arrows are nothing but the *ātman*.⁸⁸

A released soul must be in the image of God so far as its form and content are concerned. The Upaniṣad reveals, 'The pure soul attains the likeness of God.'⁸⁹

The Kingdom of God

The kingdom of God has various names in devotional philosophy. Being the supreme place, it is called 'Parama Pada,' 'Divya Sthāna' & 'Para Sthāna'. The Rgveda says that there is a flow of sweetness in Viṣṇu's Parama Pada,⁹⁰ which is seen by His devotees.⁹¹ The Kaṭha Upaniṣad likewise points out that a man of religious practice reaches the highest abode of Viṣṇu.⁹² The Brahma-tantra addresses God thus : 'O Lord, the sages know Thy Parama Pada as the primal cause of all effects, the best object of speech and the supreme perfection of the Yogis.'⁹³ The Mahābhārata says that the Divine place is primal, non-aging, un-knowable, difficult to understand and attainable with the help of the Āgamas.⁹⁴ The sages proclaim that it is above the abode of Brahmā. It is all lustre and auspicious. Even the gods cannot see it. The place of Viṣṇu, the Supreme, is more effulgent even than the sun and the fire. It is firm, non-decaying and non-decreasing.⁹⁵ The Viṣṇu-purāṇa says : 'Those who are exclusively devoted to God or always meditate upon Brahman or practise yoga, attain that supreme place which the sages visualize.'⁹⁶ The Gītā tells us that a yogi attains the primal, supreme place and praises it as a place of no disease and a place of eternity.⁹⁷

Being the highest expanse, it is called Parama Vyoma. The Rgveda alludes to God, the Master of this universe, as living in the Parama Vyoma.⁹⁸ The Taittirīya Upaniṣad reveals : 'One who knows Him to be present in the cavity of heart and in the Parama Vyoma enjoys all pleasures in the company of the omniscient Brahman.'⁹⁹

The Vedas proclaim that the universe is but one quarter of God, while the other three quarters are immortal in heaven.¹⁰⁰ This idea later gained wide currency and in consequence, in later devotional literature, there is frequent use of the word 'Tripād-vibhūti' in the sense of Heaven and of the word 'Ekapād-vibhūti' in the sense of the physical universe. Brahma-tantra uses the term 'Mahā-vibhūti' as a synonym for Tripād-vibhūti.¹⁰¹ Being eternal, Tripād-vibhūti is also called Nitya-vibhūti.

The kingdom of God as the abode of Brahman is also called Brahma-loka.¹⁰² The Praśna Upaniṣad says, 'The emancipated souls reach that Brahma-loka which is without rajas.'¹⁰³

The Bhāgavata calls the kingdom of God Vaikuṇṭha.¹⁰⁴ It is described as that which is adored by all and is the residence of 'Śrī and Viṣṇu.'¹⁰⁵ It is refulgent, beyond tamas, and there is no apprehension of return from it.¹⁰⁶

Rāmānuja himself assigns several names to the Kingdom of God, such as Brahma-loka, Parama Pada and Vaikuṇṭha. The Ācārya must have had deep faith in the existence of the Divine world, as is evident from the Vaikuṇṭha-gadya, where he has given a detailed description of the Divine world in a very beautiful language. He tells us that one has to cross seven strata of the material world in order to reach the Divine Kingdom.¹⁰⁷ He then proceeds to describe the holy Kingdom as full of mansions of superb excellence, orchards laden with fragrance of the flora, chirping birds and frisking fauna, and aromatic pools overgrown with lotuses. In such a Kingdom which surpasses all description stands the Divine Sanctuary, where on a splendid throne called the Yoga-paryāṅka reposes the Sanctum sanctorium, God Viṣṇu with all his glory, showering upon the devotees attending upon Him soft, soothing glances and entertaining them with amiable, ambrosial talk.¹⁰⁸ The description is indeed such that one who reads it cannot fail to be infused with a feeling of sanctity. However, in writing out his own description of the Kingdom of God, Rāmānuja might have had before his mind the lucid description of Vaikuṇṭha in the Bhāgavata,¹⁰⁹ and the brief description of Brahma-loka in the Kauṣītaki.¹¹⁰ In this matter, he perhaps made the best use of what he could gather from the Upaniṣads and the purāṇas and also availed himself of the description of natural scenery in the Rāmāyaṇa. That he was much impressed by Valmiki's poetic description of Pampā etc. is clear from the fact that a few of the phrases used by him bear close resemblance with those of Valmiki¹¹¹.

The divine throne characterised as Amitaujas (infinitely strong) in the Kauṣītaki is sometimes called the 'adorable seat',¹¹² and sometimes the 'Śeṣa-couch'¹¹³ in the Bhāgavata. Rāmānuja has in this connection used Ananta as a synonym for 'Śeṣa' in his Vaikuṇṭha-gadya.¹¹⁴

Rāmānuja says that the Deity is attended upon by celestial persons, and His form is decorated by ornaments of various colours and shapes. Similarly, the Divine weapons such as the disc and the mace also attend upon Him in their personal aspect, according to the Bhāgavata¹¹⁵ and the Rāmāyaṇa.¹¹⁶ They are all Divine beings (brahma maya). Garuda and Dārūka, the driver of the Divine coach with Saivya, Sugriva, Meghapuṣpa and Balāhaka, also remain in God's service. The principal attendants of the Deity are said to be sixteen in number. These probably symbolise the sixteen thousand devotional songs of the Vedas. The attendants resemble the Deity

in colour and contour but differ from Him in that they do not possess the Kaustubha gem and the Śrī-vatsa mark.¹¹⁷ They are : 1. Viṣvak-sena, 2. Nanda, 3. Sunanda, 4. Bhadra, 5. Subhadra, 6. Jaya, 7. Vijaya, 8. Caṇḍa, 9. Pracāṇḍa, 10. Bala, 11. Prabala, 12. Kumuda, 13. Kumudākṣa, 14. Sila, 15. Suśila, and 16. Suśeṇa. These are the external souls technically characterised as 'suri' or 'nitya'. Apart from them, all the emancipated souls (mukta-jivas) are the inhabitants of the Kingdom of God.

The Divine Kingdom is immune from the vicissitudes of creation and destruction.¹¹⁸ The Chāndogya says that the Brahma-loka is uncreated.¹¹⁹ Rāmaṇuja expounds the word 'Brahma-loka' as an appositional compound (Karmadhāraya), suggesting thereby a relation of identity between God and His Kingdom.¹²⁰ The Bhāgavata also equates the loka with Brahman, both thus being of the nature of eternity, truth, knowledge, light and infinitude.¹²¹ The Itihāsasamuccaya also holds the same view.¹²²

As to the stuff of which the Kingdom of God is made, Rāmaṇuja holds that it is non-material (aprākṛta), and accepts the Rgvedic view that it is beyond rajas. Since the three constituents of prakṛti viz sattva, rajas and tamas, cannot exist in isolation from one another, the word rajas occurring in the Rgvedic view, argues Rāmaṇuja, is a synecdoche for matter (prakṛti) as a whole. He, therefore, concludes that God lives in a place which is beyond the material world.¹²³ According to the Abirbudhnya Saṁhitā, the Divine world is of the nature of knowledge and bliss.¹²⁴ The Brhama-tantra ascribes six Divine attributes to Vaiṣṇuṭha, while denying the existence of the elements of matter in it.¹²⁵

The later followers of Vaiṣṇavasim, however, hold different views about the nature of the stuff of which Vaiṣṇuṭha is made. Although they agree that it is made of Śuddha-sattva, yet they differ as to whether it is inert (jeda) or non-inert (ajada). Some of them regard it as inert, some say that it is really inert but figuratively non-inert, and again there are still others such as Venkaṭanātha who regard it as non-inert,¹²⁶ by stating that self-luminosity in its case as in that of the ātman, is, really and not merely figuratively, an essential quality.

Śaṅkara speaks of special abodes of God,¹²⁷ and points out that God as a person sits on a throne¹²⁸ in the city of Aparājita in Brahma-loka.¹²⁹ But all these things—the world, the city, the throne, the Divine form—are, in his view, made of māyā and hence not ultimately real. Śaṅkara, therefore, holds that the worship of a personal

God can produce no better result than what would follow from the attainment of paradise or svarga.¹³⁰ But the Vaiṣṇava teachers maintain that all the paraphernalia belonging to God are super-natural (aprākṛta) and are of the highest significance to those who aspire after higher life.

No Fear of Fall from the Heaven of Viṣṇu

Once the individual soul attains emancipation and reaches the Kingdom of God, there is no fear of his return to this world. The emancipated soul looks upon God as his all, and, in fact, is in possession of Him. Nothing else than God does he want any more. God also loves beyond measure the soul that has given up pleasures of the world and taken to the path of devotion. God shall not part, Rāmānuja says, with a dear one whom He Himself considers to be rare. The chandogya says, 'Those who travel on the path of the gods, the path of Brahman, do not return to this world.'¹³¹ The Bṛhadāraṇyaka also says the same thing.¹³² The Gītā re-iterates, 'Having reached me, the great souls do not get into transmigration in the world which is non-eternal and full of miseries.'¹³³ Bādarāyaṇa's concluding aphorism runs thus: 'No return, the scriptures say so.'¹³⁴

In this connection mention may be made of a gnostic legend contained in the Mahābhārata.¹³⁵ Mudgala, a hermit of Kurukṣetra, had a wife and a son; and they all used to pick the grains left over by the shopkeepers on the ground (Śīla) and by the farmers on the field (uñcha). The gleanings used to last for a fortnight, and a part of them used to be offered to the gods, and the remainder used to be at the disposal of the family. But the members of the family used to partake of the latter only once a fortnight, serving to the guests whatever was left. Their heart was so pure and their austerity so severe that Indra used to come in person every fortnight to accept his share of the oblation, and a host of guests used to pour into the hermitage for food. But the sincerity of the hermit wrought miracles. His stock of food never fell short. Once the haughty sage, Durvāsā, wanted to test Mudgala's patience. He came and begged for food. Mudgala offered the sage whatever he had. Durvāsā consumed as much of the stock as he could, besmeared his naked body with the rest and then went away. The result was that there was no food left for Mudgala. But he did not lose patience. Durvāsā repeated the test six times; but finding the hermit always patient and serene, he appreciated his unflinching charity.

When Durvāsā was praising Mudgala's equanimity of mind and the excellence of his character, a celestial being descended and offered Mudgala a lift in his plane for going to Indra's paradise in recognition of his meritorious deeds. The hermit then asked the celestial messenger to describe the joys of paradise. The latter described the various pleasures of paradise and pointed out that inhabitants of Indra's domain are not born of parents, nor do they perspire etc., nor do their garments become dirty, nor again do the flowers in their garlands wither.¹³⁶ But, he continued, the joyful life that is enjoyed there is bound to come to an end. Some day or the other one must return from the paradise, the world of pleasures, to this world of action, and the time for one's return is indicated by the withering of the flowers in one's garland. At that time one loses his consciousness and falls, the messenger concluded.

The thought of return and the termination of celestial pleasures left Mudgala dissatisfied. He then asked the messenger to inform him of a place from where there is no return. The celestial visitor replied that such a place is the abode of Viṣṇu, lying beyond the paradise of Brahmā.¹³⁷ It is pure and effulgent, and is known as para-Brahman. Those engrossed in the enjoyment of sensual pleasures cannot go there. Those who are addicted to avarice, wrath, infatuation, fraud and enmity are equally out of place there. Only they can go there who are free from the faults of egoism, exercise control over their senses, and practise meditation. Thereupon Mudgala, as the story goes, gave up the idea of visiting paradise, and resorted to renunciation and meditation.

The legend teaches that there is no fear of fall from the heaven of Viṣṇu, the Supreme Being, as there is from the paradise of the gods. In acceptance of this teaching, Rāmānuja believed in the eternal Heaven in preference to the temporal paradise. The paradise of the gods is subject to the mutations of time, having a beginning and an end; but not so the Kingdom of God, where time is powerless.¹³⁸

The above legend, in fact, teaches what is taught in the Gītā. The Gītā says that after having enjoyed the pleasures of svarga, the gods enter, when their merits get exhausted, into the world of the mortals.¹³⁹ To those, on the other hand, Rāmānuja says, who devoutly contemplate God, He offers not only His fellowship (Yoga), but also gives assurance of non-return from His Kingdom (Kṣema)*.

*Yoga is 'the attainment of the unattained', and kṣema is 'the preservation of the attained'. Rāmānuja's interpretation of the passage of the Gītā suits the devotional view and the way the Ācārya puts it in support of the doctrine of non return from the Divine place, is most fascinating.

God indeed secures a divine life for a true devotee and also perpetuates His communion with him.¹⁴⁰

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1. विद्याकामस्तु गिरिशं दाम्पत्याय उमां सतीम् । (भागवतम् २, ३, ७)
2. अकामः सर्वकामो वा मोक्षकाम उदारधीः
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥ (भागवतम् २, ३, १०)
3. दिवो वा विष्णु उत वा पृथिव्याः
महो वा विष्णु उरोरन्तरिक्षात् ।
उभा हि हस्ता वसुना पृणस्वा
प्रयच्छ दक्षिणादौत सव्यात् ॥ (यजुर्वेद ५, १६)
4. सरसिजनिलये सरोजहस्ते धवलतरांशुक-गन्धमाल्यशोभे ।
भगवति हरि-वत्सलभे मनोज्ञे त्रिभुवनभूतिकरि प्रसीद मह्यम् ।
...धनं धान्यं पशुं बहुपुत्रलाभं शतसम्बत्सरं दीर्घमायुः । (श्रीसूक्तम्)
5. आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ । (गीता ७-१६)
6. आर्तः प्रतिष्ठाहीनो भ्रष्टैश्वर्यः पुनस्तत्प्राप्तिकामः, अर्थार्थी अप्राप्तैश्वर्यतया
ऐश्वर्यकामः तयोमुत्सहेदमात्रम्, ऐश्वर्यविषयतया ऐक्यात् एक एवाधिकारः ।
(गीतायां रामानुजभाष्यम् ७, १६)
7. प्रकृतिवियुक्तात्मस्वरूपावाप्तीच्छु ज्ञानमेवास्य स्वरूपमिति जिज्ञासुरित्युक्तम् ।
(गीतायां रामानुजभाष्यम् ७, १६)
8. शस्त्रान्ग्यम्बुवायवः छेदनदहनक्लेदनशोषणानि आत्मानं प्रतिकर्तुं न शक्नुवन्ति
(गीतायां रामानुजभाष्यम् २, २४)
9. एवं भगवतः सर्वेश्वरादात्मनां परस्परं च भेदः पारमाथिक इति भगवतैवोक्तम् ।
(गीतायां रामानुजभाष्यम् २, १२)
10. न ह्यात्मा प्रमेयतयोपलभ्यतेऽपि तु प्रमातृतया (गीतायां रामानुजभाष्यम् २, १८)
11. सर्वत्रगं व्योमवद् व्यापि (गीतायां शंकरभाष्यम् १२, ३)
12. मयि विश्वरूपे परमेश्वरे आवेश्य समाधाय मनो ये भक्ताः सन्त इत्यादि ।
(गीतायां शंकरभाष्यम् १२, २)
13. ये त्वक्षरं प्रत्यगात्मस्वरूपम् । (गीतायां रामानुजभाष्यम् १२, ३)
14. (अ) नित्ययोगं कांक्षमाणा ये मामुपासते (गीतायां रामानुजभाष्यम् १२, २)
(आ) ये भक्तास्त्वां सकलविभूतियुक्तं परिपूर्णमुपासते ।
(गीतायां रामानुजभाष्यम् १२, ३)
15. सर्वत्र देवादिदेहेषु वर्तमानमपि । (गीतायां रामानुजभाष्यम् १२, ३)
16. सर्वगत्वादात्मनः सर्वतत्त्वव्यापकत्वभावतया (गीतायां रामानुजभाष्यम् २, २४)

17. सर्वेभ्यस्तत्त्वेभ्यः सूक्ष्मत्वादस्य तैर्व्याप्त्यनर्हत्वाद् व्याप्य-कर्तव्याच्च छेदन-दहन-क्लेदन-शोषणानाम् । (गीतायां रामानुजभाष्यम् २, २४)
18. द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । (गीता १५, १६)
19. तत्र क्षरशब्दनिर्दिष्टः पुरुषो जीवशब्दाभिलषनीय-ब्रह्मादि-स्तम्ब-पर्यन्त क्षरण-स्वभावाऽ चित्संसृष्ट सर्वभूतानि (गीतायां रामानुजभाष्यम् १५, १६)
20. अक्षरशब्दनिर्दिष्टः कूटस्थोऽ चित्संसर्गवियुक्तः स्वेन रूपेणावस्थितो मुक्तात्मा । (गीतायां रामानुजभाष्यम् १५, १६)
21. लोकपत इति लोकः । तत्त्रयं लोकत्रयम् । अचेतनम्, तत्संसृष्टचेतनो, मुक्तश्चेति प्रमाणावगम्यम् एतत् त्रयम् । (गीतायां रामानुजभाष्यम् १५, १७)
22. आब्रह्मभुवनाल्लोकाः पुनरावर्त्तिनोऽर्जुन । (गीता ८, १६)
23. मां सर्वज्ञं परमकारुणिकं सर्वरूपम् प्राप्तानां विनाशप्रसंगाभावात्तेषां पुनर्जन्म न विद्यते । (गीतायां रामानुजभाष्यम् ८, १६)
24. तदेवं परब्रह्मविदो गन्तव्यादिविज्ञानस्य बाधितत्वान्न कथंचन गतिरुपपादयितुं शक्या । (ब्रह्मसूत्रे शांकरभाष्यम् ४, ३, १४)
25. कार्यब्रह्मलोक-प्रलय-प्रत्युपस्थाने सति तत्रैवोत्पन्न-सम्प्रभुदशनाः सन्तस्तदध्यक्षेण हिरण्यगर्भेण सहातः परं परिशुद्धं विष्णोः परमं पदं प्रतिपद्यन्ते । (ब्रह्मसूत्रे शांकरभाष्यम् ४, ३, १०)
26. यथा पुष्कर-पलाश आपो न श्लिष्यन्ते (छान्दोग्य ४, १४, ३)
27. यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते । (गीता १८, १७)
28. (अ) विद्याप्राप्तौ पुरुषस्य विद्याया माहात्म्यादुत्तरपूर्वाधियोरश्लेषविनाशानुपपद्यते (श्रीभाष्यम् ४, १, १३)
(आ) इतरस्य पुण्यस्याप्येवमेव न्यायेनाश्लेषविनाशौ विद्यया स्याताम् । (श्रीभाष्यम् ४, १, १४)
29. भोगेनैव क्षपयितव्यत्वादारब्धफलयोः कर्मणोः । (श्रीभाष्यम् ४, १, १६)
30. सांपराये देहात्क्रमण-काल एव विदुषः सुकृतदुष्कृते निरवशेषं हीयेते । (श्रीभाष्यम् ३, ३, २७)
31. अश्व इव रोमाणि विधूय पापम् (छान्दोग्य ८, १३, १)
32. तत् सुकृतदुष्कृते विधूनुते तस्य प्रिया ज्ञातयः सुकृतमृषयन्त्यप्रिया दुष्कृतम् । (कौषीतकी १, ४)
33. तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्याच्छेष-गत्यनुस्मृति-योगाच्च हार्दानुगृहीतः शताधिकया । (ब्रह्मसूत्रम् ४, २, १६)
34. आतिवाहिकास्तल्लिगात् । (ब्रह्मसूत्रम् ४, ३, ४)
35. (अ) अचिराद्यभिमानिनश्चेतना देवताविशेषा अतियात्रायां नियुक्ता इति गम्यते । (ब्रह्मसूत्रे शांकरभाष्यम् ४, ३, ५)
(आ) वदन्ति चाचिरादयः शब्दा अचिराद्यात्मभूतानभिमानिदेवताविशेषान् । (श्रीभाष्यम् ४, ३, ४)

36. मुक्तोर्विदिन-पूर्वपक्ष-पहुदङ्मासाब्द-वातांशुमद्-
ग्लौ-विद्युद्-वरुणेन्द्र-धातु-महितः (सत्संगात्पद्यद्वयम्)
37. वरुणस्तावद् विद्युत् उपरिष्टान्निवेशयितव्यः । (श्रीभाष्यम् ४, ३, ३)
38. (अ) वरुणादुपरि इन्द्रादि निवेशयितव्यः । (श्रीभाष्यम् ४, ३, ३)
(आ) स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोकम् । (कौपीतकी १, ३)
39. प्रधान-परमव्योम्नोरन्तरे विरजा नदी । (पाद्योत्तरखण्डे)
40. इयं बुद्धिज्ञानेन्द्रियैः सहिता विज्ञानमय-कोशो भवति । मनस्तु ज्ञानेन्द्रियैः सहितं
सन्मनोमयकोशो भवति । इदं प्राणादि पञ्चकं कर्मेन्द्रियैः सहितं सत् प्राणमयकोशो
भवति । एतत् कोशत्रयं मिलितं सत् सूक्ष्मशरीरमित्युच्यते ।
(सदानन्दकृत-वेदान्तसारः ७२-८६)
41. (प्र) महदहङ्कारैकादशेन्द्रियपञ्चतन्मात्रपर्यन्तम्, एषां समुदायः सूक्ष्मशरीरम्
(चत्वारिंशत्तम-सांख्यकारिकायां तत्त्वकौमुदी)
42. तत्पुरुषोऽमानवः । (छान्दोग्य ४, १५, ५)
43. विना श्रीवत्सकौस्तुभौ । (भागवतम् ६, ६, २६)
44. अम्बाश्चाम्बायवश्च (कौपीतकी १, २)
45. स आगच्छत्यमितौजसं पर्यंकम् । (कौपीतकी १, ५)
46. वासुदेवः सर्वमिति स महात्मा सुदुर्लभः । (गीता ७, १६)
47. परं ब्रह्म वासुदेवाख्यं सूक्ष्मं प्राप्यते । (श्रीभाष्यम् २, २, ४१)
48. तत् कर्तृत्वमस्य परात् परमात्मन एव हेतोर्भवति ।
(२. ३. ४० तमे ब्रह्मसूत्रे श्रीभाष्यम्)
49. पाटलिपुत्रात् काशीमपेक्ष्य प्रयागः परः । (न्यायसिद्धान्त-मुक्तावली)
50. अपरं भवतो जन्म परं जन्म विवस्वतः । (गीता ४, ४)
51. आत्मनः प्रतिकूलानि परेषां न समाचरेत् । (सुभाषितम्)
52. क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप । (गीता २, ३)
53. परं ब्रह्म परं धाम पवित्रं परमं भवान् । (गीता १०, १२)
54. (प्र) परमाप्नोति पूरुषः । (गीता ३, १६)
(आ) आत्मानं प्राप्नोतीति रामानुजभाष्यम् ।
55. निजेन तस्य मानेन चायुर्वर्षशतं नृणाम् ।
तत्पराख्यं तदर्थं च परार्थमभिधीयते । (कूर्मपुराणम् शब्दार्थचिन्तामणौ
उद्धृतम्)
56. विदितो भगवान् साक्षात् पुरुषः प्रकृतेः परः । (भागवतम् १०, ३, १३)
57. परात्तु तच्छ्रुतेः (ब्रह्मसूत्रम् २, ३, ४०)
58. स्रुद्वाद् वाराणसी परा
59. सामान्यं द्विविधं प्रोक्तं परं चापरमेव च (भाषापरिच्छेदः ८)
परत्वमधिक-देशवृत्तित्वम् । सकल जात्यपेक्षयाधिकदेश-वृत्तित्वात् सत्तायाः
परत्वम् । (मुक्तावली)
60. पृ पालन पूरणयोः (बुहोत्यादिगणीयः)
पृ पालन पूरणयोः (ऋचादि-गणीयः)

- पू पूरणे (चुरादि-गणीयः)
61. (अ) परात् तच्छ्रुतेः (ब्रह्मसूत्रम् २, ३, ४०)
(आ) पराभिध्यानात् (ब्रह्मसूत्रम् ३, २, ४)
62. परो व्यूहश्च विभवो नियन्ता सर्वदेहिनाम् । (विष्वक्सेन-संहिता)
(यतीन्द्रमतदीपिका-टीकायामुद्धृता)
63. भवतु मम परस्मिन् शोमुषी भक्तिरूपा । (श्रीभाष्यमंगलम्)
64. (अ) तत्कर्तृत्वमस्य परात् परमात्मन एव हेतोः तोर्भवति । (श्रीभाष्यम् २, ३, ४०)
(आ) पराभिध्यानात् परमपुरुषसंकल्पात् । (श्रीभाष्यम् ३, २, ४)
65. सायुज्यं संस्थानम् । (कौषीतकी १, ३)
66. एतस्यै देवतायै सायुज्यं सलोकतां जयति । (बृहदारण्यक १, ५, २३)
67. सालोक्य-साष्टि सामीप्य-सारूप्यकत्वमप्युत । (भागवतम् ३, २६, १३)
68. सालोक्यादि-प्रभेदा ननु परिपठिताः क्वापि मोक्षस्य मैवं,
सायुज्यस्यैव तत्त्वात् तदितरविषये मुक्तिशब्दस्तु भाक्तः । (तत्त्वमुक्ताकलापः २, ६७)
69. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिपस्वजाते ।
(ऋग्वेदः १, १६४, २०)
70. ब्रह्म चैव च क्षत्रं च सयुजा अकः । (मैत्रायणीसंहिता)
71. जगद्व्यापारवर्जं प्रकरणादसन्निहितत्वाच्च । (ब्रह्मसूत्रम् ४, ४, १७)
72. ये सगुण-ब्रह्मोपासनात् सहैव मनसेश्वरसायुज्यं व्रजन्ति जगदुत्पत्त्यादि-व्यापारं
वर्जयित्वा न्यदणिमाद्यात्मकमैश्वर्यं मुक्तानां भवितुमर्हन्ति ।
(सांकरभाष्यम् ४, ४, १७)
73. नहि सयुक् शब्द एकपर्यायस्तथा क्वचिदपि प्रयोगाभावात्... । यदि कश्चिन्नै-
षण्टुक ऐक्यं सायुज्यमिति पठेत् तत् तस्य स्वपक्षाभिनिवेशेन शब्दशक्तिग्रहणापरि-
बुद्धतया वा प्रयुक्तमित्युपेक्षणीयम् । (सर्वार्थसिद्धिः २, ६७)
74. (अ) पंचाग्निविदोऽप्यचिरादिना गतिश्रवणात् अचिरादिना गतस्य ब्रह्मप्राप्त्य-
पुनरावृत्तिश्रवणाच्च । (श्रीभाष्यम् ४, ३, १४)
(आ) परं ब्रह्म उपासीनानामात्मानं च प्रकृतिवियुक्तं ब्रह्मात्मकमुपासीनाना
मचिरादिना मार्गेण अपुनरावृत्तिलक्षणा गतिरुक्ता । (श्रीभाष्यम् ४, ४, १)
(इ) ज्ञानिनः कैवल्यार्थिनश्चापुनरावृत्तिम् । (गीतायां रामानुजभाष्यम् ८, १५)
(ई) आत्मयाद्यात्म्यविदः परमपुरुषनिष्ठस्य च साधारणीमचिरादिकां गतिमाह,
द्वयोरप्यचिरादिका गतिः श्रुता श्रुता सा चापुनरावृत्तिलक्षणा ।
(गीताभाष्ये रामानुजः ८, २३)
- (उ) अपि तु परं ब्रह्मोपासीनान् आत्मानं च प्रकृतिवियुक्तं ब्रह्मात्मकं चोपा-
सीनान् आतिवाहिको गणो नयतीति सिद्धम् (श्रीभाष्यम् ४, ३, १५)
75. प्रकृतेस्तु वियुक्तस्य स्वात्मनोऽनुभवः परम् ।
कैवल्यमचिर्मार्गेण गत्वापि परमं पदम् ॥
रमण्युक्तपत्नीवत् क्वचित् कोरोज्वतिष्ठति
(वेदान्तकारिकावली ८, ५५-५६)
76. कैचित्प्रकृतिमण्डल एव क्वचिद् देशे स्वात्मानुभव इत्याहुः (यतीन्द्रमतदीपिका)

77. कैवल्यं नाम ज्ञानयोगात् प्रकृतिवियुक्तस्वात्मानुभवरूपोऽनुभवः भगवदनुभव-
व्यतिरिक्त-स्वात्मानुभव इत्याहुः (यतीन्द्रमतपीपिका)
78. कैवल्यमेतत् केषांचिदार्याणामेव सम्मतम् ।
अस्मदाद्यास्तु कैवल्यं न मन्यन्त इति स्फुटम् ॥
(वेदान्तकारिकावली ८, ५७)
79. अतः प्रत्यगात्मनोऽपहृतपाप्मत्वादयः स्वाभाविका गुणाः परं ज्योतिरूपसम्पन्न-
स्याविभवंति, नोत्पद्यन्ते; यथोक्तं भगवता शौनकेनापि—
यथा न क्रियते ज्योत्स्ना मलप्रक्षालनान्मरणैः ।
दोषप्रहाणान्न ज्ञानमात्मनः क्रियते तथा ॥ (श्रीभाष्यम् ४, ४, ३)
80. जगद्-व्यापारो निखिल-चेतनाचेतन स्वरूपस्थिति प्रवृत्तिभेदनियमनम्, तद्वर्जं
निरस्त-निखिलतिरोधानस्य निर्व्याज-ब्रह्मानुभवरूपं मुक्तस्यैववर्धम् ।
(श्रीभाष्यम् ४, ४, १७)
81. अतः सत्यसंकल्पत्व-श्रुत्यैवानन्याधिपतित्वं च सिद्धम् । (श्रीभाष्यम् ४, ४, ६)
82. (अ) अभावं बादरिगाह ह्येवम् । (ब्रह्मसूत्रम् ४, ४, १०)
(आ) न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति अशरीरं वा वसतः तं न
प्रियाप्रिये स्पृशतः । (छान्दोग्य ८, १२, १)
83. (अ) भावं जैमिनिर्विकल्पामननात् । (ब्रह्मसूत्रम् ४, ४, ११)
(आ) स एकधा भवति त्रिधा भवति पञ्चधा भवति सप्तधा ।
(छान्दोग्य ७, २६, २)
84. (अ) द्वादशाहवदुभयविधं बादरायणोक्तः । (ब्रह्मसूत्रम् ४, ४, १२)
(आ) अत एव संकल्पादुभयविधं सशरीरमशरीरं च मुक्तं भगवान् बादरायणो
मन्यते । एवं चोभयौ श्रुतिरूपयते । (श्रीभाष्यम्)
85. एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरूपसंपद्य स्वेन रूपेणाभिनिष्पद्यते ।
(छान्दोग्य ८, १२, ३)
86. आगन्तुक-देह-परिग्रहे हि स्वेन रूपेणेति विशेषणमनर्थकं स्यात्
(श्रीभाष्यम् ४, ४, १)
87. देहेन्द्रियासु-हीनानां वैकुण्ठ-पुरवासिनाम् । (भागवतम् ७, १, ३४)
88. आत्मैवैषां रथो भवत्यात्मादव आत्मायुधमात्मैव आत्मा सर्वं देवस्य ।
(निरुक्ते दैवतकाण्डम् १, १, ४)
89. निरंजनः परमं साम्यमुपैति । (मुण्डकोपनिषद् ३, १, ३)
90. विष्णोः पदे परमे मध्व उत्सः । (ऋग्वेदः १, १५४, ४)
91. तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः । (ऋग्वेदः १, २२, २०)
92. स तु तत् पदमाप्नोति तद्विष्णोः परमं पदम् । (कठोपनिषद् १, ३, ६)
93. कार्याणां कारणं पूर्वं वचसां वाच्यमुत्तमम् ।
योगिनां परमां सिद्धिं परमं ते पदं विदुः । (ब्रह्मतन्त्रे जितन्तेस्तोत्रम्)

94. दिव्यं स्थानमजरं चाग्रमेयं दुर्विज्ञेयं चाग्रमेयंम्याद्यम्
(वेदार्थसंग्रहे उद्धृतं महाभारतवचनम्)
95. ब्रह्मणः सदनादूर्ध्वं परं स्थानं प्रवक्षते ।
अत्यर्कानलदीप्तं तत् स्थानं विष्णोर्महात्मनः ।
स्थानमेतन्महाभाग ध्रुवमक्षयमव्ययम् (महाभारतम्)
96. एकान्तिनः सदा ब्रह्म-ध्यायिनो योगिनो हि ये ।
तेषां तत् परमं स्थानं यद्वै पश्यन्ति सूरयः ॥ (विष्णुपुराणम्)
97. योगी परं स्थानमुपैति चाद्यम् । (गीता ८, २८)
पदं गच्छन्त्यनामयम् । (गीता २, ५१)
शाश्वतं पदमव्ययम् (गीता १८, ५६)
98. यो अस्याध्यक्षः परमे व्योमनु । (ऋग्वेदः १०, १२६, ७)
99. यो वेद निहितं गुहायां परमे व्योमनु ।
सोऽनुते सर्वान् कामान् सह ब्रह्मणा विपश्विता । (तैत्तिरीय २, १, १)
100. पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि । (ऋग्वेदः १०, ६०, ३)
101. महाविभूति-संस्थाय नमस्ते पुरुषोत्तम (ब्रह्मतन्त्रान्तर्गतं जितन्ते स्तोत्रम्)
102. पुरुषोमानस एत्य ब्रह्मलोकान् गमयति । (बृहदा० ६, २, १५)
103. तेषामसौ विरजो ब्रह्मलोकः । (प्रश्नोपनिषद् १, १६)
104. ययुर्वैकुण्ठ-निलयम् । (भागवतम् ३, १५, १३)
105. (अ) सर्वलोक-नमस्कृतम् । (भागवतम् ३, १५, १३)
(आ) वैकुण्ठाख्यं यदध्यास्ते धीनिवासः श्रिया सह (भागवतम् ६, ४, ६०)
106. (अ) ततो वैकुण्ठमगमद् भास्वरं तमसः परम् । (भागवतम् १०, ८८, २५)
(आ) यत्र नारायणः साक्षान्यासिनां परमा गतिः ।
शान्तानां न्यस्तदण्डानां यतो नावर्तते गतः (भागवतम् १०, ८८, २६)
107. चतुर्दशभुवनात्मकमण्डं दशमगुणितोत्तरं चावरणसप्तकं समस्तकार्यकारणजात-
मतीत्य । (वैकुण्ठगद्यम्)
108. दिव्यामल-कोमलावलोकनेन विश्वमाह्लादयन्तं दिव्यलीलालापामृतरेन
अखिलजन-हृदयान्तराण्यापूरयन्तं भगवन्तं नारायणं । (वैकुण्ठगद्यम्)
109. (अ) तस्मै स्वलोकं भगवान् सभाजितः
सन्दर्शयामास परं न यत्परम् इत्यादि । (भागवतम् २, ६, ६)
(आ) त एकदा भगवतो वैकुण्ठस्यामलात्मनः
ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम् ।
यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः इत्यादि । (भागवतम् ३, १५, १३)
110. तस्य ह वा एतस्य ब्रह्मलोकस्यारो हृद इत्यादि । (कोपीतकी १, ३)
111. (अ) पतितैः पतमानैश्च पादपस्वैश्च मारुतः ।
कृसुमैः पश्य सौमित्रे क्रीडन्निव समन्ततः । (रामायणम् ४, १, १३)
परितः पतितैः पतमानैः पादपस्वैश्च नानागन्धवर्णै दिव्यैः पुष्पैः ।
(वैकुण्ठ-गद्यम्)

(इ) बहिष्णोद्वृष्ट-नादिताम् । (रामायणम् ३, ७५, २१)

शुकसारिकामयूरकोकिलादिभिः कोमल-कूजितैः । (वैकुण्ठगद्यम्)

112. अर्घ्यहंणीयासनमास्थितं परं वृतं चतुष्टोडश-पञ्चशक्तिभिः ।

युक्तं भगैः स्वैरितरत्र चाध्रुवैः स्व एव धामानु रममाणमीश्वरम् ।

(भागवतम् २, ६, १६)

113. मृणालगौरायतशेषभोग-पर्यंक एकं पुरुषं शयानम् । (भागवतम् ३, ८, २३)

114. दिव्यपुष्पा-संचयविचित्रे महति दिव्ययोगपर्यंके अनन्तभोगिनि (वैकुण्ठगद्यम्)

115. सुनन्दनन्द-प्रमुखैः स्वपापदंशचक्रादिभिर्मूर्तिधरैर्निजायुधैः ।

(वैकुण्ठगद्यम्)

(घा) अरविन्दोत्पलवतीं पद्मसौगन्धिकायुताम् । (रामायणम् ३, ७५, २१)

दिव्य-सौगन्धिक-वापीशतसहस्रैः । (वैकुण्ठगद्यम्)

पुष्ट्या श्रिया कीर्त्यंजयाऽखिलदिभिर्निषेव्यमाणं परमेष्ठिनां पतिम् ॥

(भागवतम् १०, ८६, ५७)

116. शरा नानाविधाश्चापि धनुरायत-विग्रहम् ।

अम्बगच्छन्त काकुत्स्थं सर्वे पुरुषविग्रहाः । (रामायणम् ७, १०६, ७)

117. प्रतीच्यां दिव्यभूदाविः शंखचक्रगदाधरः ।

आत्मतुल्यैः षोडशभिः त्रिना श्रीवत्सकौस्तुभौ ।

पर्युपासितमुन्निद्र-शरदम्बुरुहेक्षणम् । (भागवतम् ६, ६, २८)

118. स याति विष्णुलोकं वै दाहप्रलय-वर्जितम् । (स्कन्दपुराणम्)

119. धृत्वा शरीरं मकुतं कृतात्मा

ब्रह्मलोकमभिसम्भवामि । (छान्दोग्य ८, १३, १)

120. निपाद-स्थपतिन्यायेन ब्रह्मैव लोको ब्रह्मलोक इति कर्मधारयस्यैव युक्तत्वात्
(श्रीभाष्यम् ४, ३, ११)

121. इति संबित्प भगवान् महाकारुणिको हरिः

दर्शयामास लोकं स्वं गोपानां तमसः परम् ।

सत्यं ज्ञानमनन्तं यद् ब्रह्म ज्योतिः सनातनम्

यदि पश्यन्ति मुनयो गुणापाये समाहिताः ।

(भागवतम् १०, २८, १४)

122. ब्रह्मणः सदानादूर्ध्वं तद् विष्णोः परमं पदम् ।

शुद्धं सनातनं ज्योतिः परं ब्रह्म इति यद् विदुः । (इतिहाससमुच्चयः)

123. क्षयन्तमस्य रजसः पराके ।

(ऋग्वेदः ७, १००, ५)

इति रजश्शब्देन त्रिगुणात्मिका प्रकृतिरुच्यते केवलस्य रजसोऽनवस्थानात् । इमां त्रिगुणात्मिकां प्रकृतिमतिक्रम्य स्थिते स्थाने क्षयन्तं वसन्तम् इत्यर्थः । अनेन त्रिगुणात्मकात् क्षेत्रज्ञस्य भोग्यभूताद् वस्तुनः परस्ताद् विष्णोर्वासंस्थानमिति गम्यते । (वेदार्थसंग्रहः पृष्ठम् २३६)

124. ज्ञानानन्दमयी स्याना देशभावं व्रजत्युत ।

स देशः परमं व्योम निर्मलं पुरुषात्परम् (अहिर्बुध्न्यसंहिता ६, २२)

125. लोकं वैकुण्ठ नामानं दिव्यं पाङ्गुण्यसंयुतम् ।
अवैष्णवानामप्राप्यं गुणत्रय-विवर्जितम् ।
(ब्रह्मतन्त्रान्तर्गतं जितन्ते स्तोत्रम्)
126. श्रीवैकुण्ठमुपेत्य नित्यमजडं तस्मिन् परब्रह्मणः ।
सामुज्यं समवाप्य नन्दति समं तेनैव धन्यः पुमान् । (सत्संगात्पद्यम्यम्)
127. आधिकारिको यः सवितृमण्डलादिषु विशेषायतनेष्ववस्थितः पर ईश्वरः ।
(ब्रह्मसूत्रे शांकरभाष्यम् ४, ४, १६)
128. पर्यंकस्थं ब्रह्म । (ब्रह्मसूत्रे शांकरभाष्यम् ३, ३, २७)
129. ब्रह्मलोके तृतीयस्यामितो दिवि...अपराजिता पुः ।
(ब्रह्मसूत्रे शांकरभाष्यम् ३, ३, २७)
130. सगुणविद्या-विपाकावस्थानं त्वेतत् स्वर्गादिवदवस्थान्तरं यत्रैतदैश्वर्यमुपवर्ण्यते ।
(ब्रह्मसूत्रे शांकरभाष्यम् ४, ४, १६)
131. स एनान् ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्त्तं नावर्त्तते ।
(छान्दोग्य ४, १५, ६)
132. तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न पुनरावृत्तिः ।
(बृदारण्यक ६, २, १५)
133. मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः । (गीता ८, १५)
134. अनावृत्तिः शब्दात् । (ब्रह्मसूत्रम् ४, ४, २२)
135. महाभारतम्, वनपर्वणि अध्यायाः २६०-२६२.
136. (अ) अम्लानलग्नजोहीनान् । (महाभारतम् ३, २६३, १६)
(प्रा) न म्लायन्ति स्रजस्तेषां दिव्यगन्धा मनोरमाः ।
(महाभारतम् ३, २६३, १६)
137. ब्रह्मणः सदनादूर्ध्वं तद् विष्णोः परमं पदम् ।
शुद्धं सनातनं ज्योतिः परं ब्रह्मेति यद् विदुः ॥
न तत्र विप्र गच्छन्ति पुरुषा विषयात्मकाः ।
दम्भलोभ-महाक्रोध-मोहद्वेहे रभिद्रुताः ॥
निर्ममा निरहंकारा निर्वन्दाः संयतेन्द्रियाः ।
ध्यानयोग-पराश्चैव तत्र गच्छन्ति मानवाः ।
(महाभारतम् ३, २६३, ३८-४०)
138. (अ) कालः सम्पश्यते तत्र न कालस्तत्र वै प्रभुः ।
(वेदार्थसंग्रहे महाभारतवचनम्)
(आ) न च कालविक्रमः । (भागवतम् २, ६, १०)
(इ) न यत्र कालोज्ज्वलिषां परः प्रभुः । (भागवतम् २, २, १७)
139. अल्पास्त्विश्वरस्वर्गादीननुभूय पुनः पुनर्निवर्त्तन्ते (गीतायां रामानुजभाष्यम् ६, २१)
140. तेषां नित्याभियुक्तानां मत्प्राप्तिलक्षणं योगमपुनरावृत्तिरूपं क्षेमं च वहामि ।
(गीतायां रामानुजभाष्यम् ६, २२)

CHAPTER XI

CONCLUSION

God, the Supreme Person—The points of difference between the Teṅgalai and the Vadagalai sects—A comparative study—Gotama and Rāmānuja—Kaṇāda and Rāmānuja—Patañjali and Rāmānuja—Vasiṣṭha and Rāmānuja—Śaṅkara and Rāmānuja—Casual deviation, a bird's eye view—A resume of Rāmānuja's views.

God, the Supreme Person

A careful study of the Vedas may bring out the truth that the Vedic religion was a theistic one. The sages believed in the existence of God as father and the creator and omniscient ruler of the universe.¹ The gāyatrī which is regarded as the quintessence of the four Vedas embodies a devotional attitude towards God conceived as the Creator to whom one should pray for the promotion of wisdom. The various extant religions of the world, no matter whether they agree with or differ from one another in details, are based on that very devotional attitude which characterised the Vedic religion.

Atheism also has had its tradition. The Indian systems of philosophy founded by Cārvāka, Mahāvīra, Kapila and Jaimini are indeed atheistic in outlook. They did not admit the necessity of postulating the existence of God for explaining the origin of the universe or the possibility of the cessation of the pain and misery and suffering of mankind.

Ultimate Reality may be conceived in any of the following ways :

1. as Impersonal and unembodied (Nirguṇa—Nirākara).
2. as Personal and unembodied (Saguṇa—Nirākara).
3. as Personal and embodied (Saguṇa—Sākara),

Śaṅkara is one of those who admit the first alternative. For him, Brahman is both impersonal and unembodied. According to Advaita Vedānta, the personal and embodied God is not ultimately real. The conception of the Unmanifested Logos of Theosophy is akin to that of the unconditioned Brahman of Advaita.²

According to religions such as Christianity, Islam, Zoroastrianism and Sikhism, God is the Ultimate Reality and He is personal but formless. Rāmanuja agrees with those religions in regarding God as the Ultimate Reality, but differs from them, holding that He is possessed of a personal form.

Now personality comprises certain attributes or characteristics. According to Edwin Greaves, 'some of the main elements in a Christian conception of God are personality, love, holiness, righteousness, omnipotence, wisdom, mercy and grace'.³ According to Islam, 'God is omnipresent, omnipotent, unborn, uncreated, invisible, unique, peerless, illimitable, sportive, merciful, just, formless and immutable'.⁴ The Zoroastrian God is Datar-Ahura-Mazda : 'He is most mindful of the deeds of men and demons and a Discerner and final arbiter of all things. He is the bestower of blessings and creator of all.'⁵ According to Sikhism, 'God Himself created the world and Himself gave names to things He made by His power.' Professor John B. Noss says about God in Sikhism that 'He is eternally one, sovereign and omnipotent God.'⁶ God, according to the Āryasamājist faith founded by Svāmī Dayānanda, is truth, consciousness, bliss, formless, omnipotent, just, merciful, unborn, infinite, immutable, beginningless, matchless, supporter of all, lord of all, all-pervading, immanent, unaging, immortal, fearless, eternal, holy and creator.⁷ The Brahmasamājists, likewise, conceive God as 'the Eternal, Unsearchable and Immutable Being who is the Author and Preserver of the Universe.' A personal being with sublime moral attributes, God, according to them, is not, however, incarnate, and yet hears, and responds to, prayers.⁸

Like these theistic religions, Rāmanuja conceives God as the Supreme Person ; but his approach to Ultimate Reality is unique in that it is aesthetic. For him, God is not only the Supreme Person but also has the most beautiful form. Most of the Vaiṣṇava apostles agree with Rāmanuja in this respect, though they differ from him in many details.

*The Points of Difference Between the Tengalai and the Vadogalai Sects of Viśiṣṭādvaita regarding the nature of God and the allied subjects*⁹

Below are given eighteen cardinal points of difference between the northern or Vadogalai and the southern or Tengalai sects of Viśiṣṭādvaita. I am putting down two alternatives in an interrogative form on each point. In each case, a reply in the affirmative to the first alternative would represent the Tengalai view and a

similar reply to the second would bring out the view of the Vadagalai.

1. Grace of God. Is it spontaneous and independent, or does it depend upon the efforts of the devotee ?

2. Emancipation. Is it a gain to God or to the individual soul ?

and

Does the bliss involved in emancipation admit of grades or is free from them ?

3. Ways of approaching God. Are they five, viz, duty, knowledge, devotion to God, surrender to God and devotion to the religious guide or only two viz, devotion to God and surrender to Him ?

4. Pervasion of Śrī. Is She atomic like a finite soul or pervasive like Viṣṇu ?

5. Granting of salvation. Does Śrī only recommend to the Deity a devotee for salvation or does She also grant it ?

6. God's love of the finite soul. Is it an attitude of relishing the faults of a devotee, or is it that of ignoring them ?

7. Mercy of God. Does it consist in the actual suffering on the part of God out of sympathy for the suffering individual, or does it consist in His desire to remove the suffering of the individual soul ?

8. Surrender. Is it a devotee's correct knowledge of his relation to the Supreme, or does it mean an additional self-surrendering activity on his part ?

9. The definition of a resigned soul (prapanna). Is he one who has merely studied the Prabandhas, or is he one who takes to the path of surrender, being unable to follow other ways ?

10. The duties. Are they to be given up, or are they to be performed by a prapanna ?

11. Compatibility of other ways with surrender. Are other ways e.g. the acquisition of knowledge and the performance of duties incompatible with surrender or are they compatible with surrender ?

12. Performance of duties. Is it optional for a man of God for the sake of loka-saṅgraha, or is it compulsory for the pleasure of God ?

13. The accessories of surrender. Can some of them be adopted to the exclusion of the rest, or is it obligatory to practise all of them?

14. Cause of emancipation. Is God the only cause, or is prapatti also one?

15. Expiation. Is it unnecessary for a prapanna to atone for a sin, or is it necessary for him to do so?

16. The status of a devotee of a low caste. Is he to be revered as a brāhmaṇa, or is he to be accorded proper respect only?

17. The nature of God's relation to the individual soul. Is God internally related to the finite souls, or is His contact with them only external?

18. Isolation or kaivalya. Does one who attains kaivalya attain the stage of eternity, or is the eternal stage attained in Vaikuṇṭha?

The above questionnaire is in consonance with Dr. S. Dasgupta's treatment of the subject. A little variant is the treatment of Shri A. Govindācārya who has also mentioned five additional points of difference.¹⁰ I would personally like to add to the list only one more, viz. on the question of the nature of Śuddha-sattva. Lokācārya, a Tēngalai, takes it to be inert, whereas Veṅkaṭanātha, a Vādgalai holds it to be non-inert.

A COMPARATIVE STUDY

Gotama and Rāmanuja

Gotama, the author of the Nyāya-sūtra did not say much about God. In fact, the importance of God in the philosophy of Gotama is not very great. According to him, an individual can attain salvation by means of knowledge which does not, however, specifically refer to God. It is not clear whether Gotama regarded God as creator, preserver and destroyer of the universe. He only characterised Him as the dispenser of the fruits of man's actions.¹¹ The later exponents of Nyāya have, however, tried to prove the existence of God by various kinds of arguments. The main trend of their argument is as follows.¹²

An effect must have a cause. When we see an earthen pot, we naturally argue the existence of a potter—its efficient cause. Similarly, the universe being of the nature of an effect, we can infer the existence of its creator. There is then the teleological argument. When we observe a machine consisting of parts well adjusted to one another, we think of an intelligent mechanic. Likewise, the well-

planned scheme of the world comprising the regular rising and setting of the sun and the moon, the regular occurrence of days, nights and seasons etc., indicates that there must be an intelligent creator of the world. According to *sarva-siddhānta-saṅgraha*, God of Nyāya possesses three attributes—intelligence, volition and activity.¹³ Viśvanātha has ascribed five more, *viz.* number etc., to Him.

Unlike Nyāya, Rāmānuja holds that God, the abode of myriad of auspicious attributes cannot be proved by arguments. For him, perception and inference are alike inadequate to prove His existence. He, therefore, depends in this matter upon the testimony of the scriptures which declare that God creates, preserves and destroys the universe periodically, dispenses the fruits of actions performed by finite souls, is possessed of a form, and so on.

Kaṇāda and Rāmānuja

Kaṇāda has not explicitly mentioned God in his aphorisms. According to Vaiśeṣika commentators, however, his aphorisms 2. 1. 18. and 19 hint at the existence of God.¹⁴ Things in the world have names such as the sun, moon, water and air, which indicates that some one assigned these names to them. But who could do so? The reply of the followers of Kaṇāda is: God gave these names to the objects of the world. It is due to the will of God that in the beginning the atoms of air stirred, and as a result, air was formed and moved in the space. Similarly, the atoms of light, water and earth were set to work by the Divine will to form themselves respectively into light, water and earth. Then the world came into shape and Brahmā was born therein. This view in brief is the view of Praśastapāda, the famous commentator on the Vaiśeṣika-sūtra.

It is thus clear that there is very little material on which we can base our estimate of Kaṇāda's conception of God. But Rāmānuja has offered us an elaborate account of his own conception of God as the Supreme Personal Being endowed with a form and divine auspicious qualities.

Patañjali and Rāmānuja

According to Patañjali, God is a unique omniscient soul, the teacher of the ancients, ever free from five-fold miseries, the two-fold action, its fruit and the *vāsanā*. The repetition of OM, which is His name, is said to result in the removal of all troubles and the realization of the self. One can succeed in trance through devotion to God.

Patañjali's treatment of God is too inadequate to throw any light on the question of God's relation to the physical universe and the individual souls. God is not even regarded by him as omnipotent, omnipresent creator of the world, nor as the dispenser of the fruits of actions of the living beings. Though endowed with superior qualities, He is simply one of the many souls in the universe. The final aim of yogic practices is not the realization of God. It is, on the other hand, the realization of the self. The yogi is advised to resort to devotion to God for the sake of samādhi.¹⁵ Besides, devotion to God is held by Patañjali to be only one of the five means to this end and that too of a lower order.¹⁶ Patañjali is also silent on the question as to whether God has a form. Both Patañjali and Rāmānuja indeed agree in ascribing personality to God. But the latter's conception of the Divine personality is decidedly fuller and clearer than the former's. Again, both yoga and Viśiṣṭādvaita agree on the admission of the individuality of the finite soul both in the empirical state and the state of emancipation. But the former does not so unambiguously hold as does the latter, that the emancipated soul fully enjoys bliss. Furthermore, the Yoga doctrine of the isolation of the finite soul is too dreary to be acceptable to the human mind, whereas the Viśiṣṭādvaita ideal of bliss in communion with God is most attractive to the religious man.

Vasiṣṭha and Rāmānuja

Both Vasiṣṭha and Rāmānuja admit an all-embracing Reality behind the variety in the world. But they differ in their views regarding that Reality. The former holds that the relation between the one and the many is that of identity, whereas, according to the latter, it is analogous to that relation which subsists between a soul and its body. Again, both differ on many other points some of which are as follows.

According to Vasiṣṭha, it is Brahmā who creates the cosmos¹⁷, but Rāmānuja holds that it is Brahman that creates the cosmic egg of which Brahmā is the first-born.¹⁸

Vasiṣṭha maintains that all creation is novel and it is so in the sense that it is not determined by any previous Karma.¹⁹ Rāmānuja, on the other hand, holds that no creation is absolutely novel because the jīvas created by God owe their characteristic peculiarities to their karmas in previous kalpas.²⁰

The objective world, according to Vasiṣṭha, is an ideal construction of the mind and so is inseparable from the mind that creates

it.²¹ But Rāmānuja completely differs from such an idealistic view of the world as is evident from his commentary to the *Brahma-sūtra* 2.2.27.²²

Vaiṣiṣṭha regards wish-fulfilment as the cause of dreams, whereas Rāmānuja holds that the cause is nothing but the will of God.

Vaiṣiṣṭha holds that the objects of common experience as well as we ourselves as individual souls are the contents of the Cosmic Mind. The universe is, as previously seen, the imaginative creation (*kalpanā*) of Brahman. But what is of greater importance is that every objective content in the world as created by Cosmic Imagination is, in its turn, a subjective source of further creation of objects and that this process goes on endlessly. The countless contents of the universe have their own objective worlds, and the process of the worlds, as Dr. Atreya explains, goes on *ad infinitum*.²³ The conception of the world within worlds is an original contribution of Vaiṣiṣṭha to the thought of Indian Philosophy. Obviously, therefore, no trace of it is found in the philosophy of Rāmānuja.

One must experience pleasure and pain consequent on one's past actions which have begun to fructify in this life (*prārabdha*), and a man of devotion or knowledge is no exception to the rule. This is the view of Rāmānuja, shared by Śaṅkara. But Vaiṣiṣṭha differs from Rāmānuja in that the former holds that *prārabdha* can be overcome by the strong will of the individual.

Vaiṣiṣṭha emphasizes that *jñāna* is the only means to liberation and deprecates *bhakti* which, as he declares, suits only those who are ignorant unable to think rightly, to make a right effort and to read the scriptures.²⁴ Rāmānuja, on the other hand, is a strong advocate of *bhakti* which, according to him, results in the soul's emancipation.²⁵

Vaiṣiṣṭha's advice is that every man should depend upon none but himself for his salvation,²⁶ whereas, according to Rāmānuja, dependence on God is the most effective means to emancipation.²⁷

The divine form of Viṣṇu (holding *Pāñcājanya*, *Sudarśana*, *Kaumodakī* etc., in hands) is the highest (*para*) aspect of Brahman,²⁸ according to Rāmānuja, whereas it is but secondary (*gauṇa*) on the view of Vaiṣiṣṭha.²⁹

According to Vaiṣiṣṭha, liberation of the individual consists in its loss of individuality and also its absorption in the Absolute.³⁰ But Rāmānuja holds that it consists in transcending the world of experi-

ence in Ekapād-vibhūti and in attaining communion or fellowship with God in Nitya-vibhūti.³¹

There is absolutely no doubt that Vasiṣṭha's views are entirely based upon original thinking, whereas Rāmaṇuja arrives at all his views through his own interpretation of the scriptures.

Śaṅkara and Rāmaṇuja

According to Śaṅkara, Ultimate Reality has two phases—transcendent (para) and empirical (apara). The former is devoid of all particularities of names and forms which are held to be due to Avidyā, whereas the latter is characterised by these. It is the lower or empirical aspect of Brahman which is called Īśvara. Īśvara has a form made of Śuddha-sattva which in later literature on Advaita is called Mayā.

But Rāmaṇuja does not admit the two aspects of Brahman. For him Brahman and Īśvara are the same. The Ultimate Reality is both endowed with, and devoid of, attributes. The Nirguṇa Brahman, according to Rāmaṇuja, is God as devoid of all imperfections. The Saṅguṇa Brahman is again God as possessed of divine attributes such as bliss, omniscience, omnipotence as well as the divine form which is 'svarūpa-bhūta'.

Both Śaṅkara and Rāmaṇuja agree in regarding God (Īśvara) as creator of the world and as the dispenser of the fruits of actions performed by individual human beings. Again, both believe in God's manifestation (avatāra) and image-worship. For Śaṅkara, devotion is an auxiliary means to the attainment of knowledge which alone is the means to salvation in the strictest sense. According to him, devotion itself can lead the soul to Personal God only. For Rāmaṇuja, however, on the other hand, knowledge is an auxiliary to devotion which leads the soul to God, and helps its realization of God which is the only salvation.

Casual Deviation—A Bird's-eye View

A few facts have already been pointed in various places of this work. They, along with some more, are given below :—

Dr. A. B. Keith

He holds that the Vedānta-dīpa, the Vedānta-sāra and the Vedārtha-saṅgraha are Rāmaṇuja's independent works.³² But the truth is that the Vedānta-dīpa and the Vedānta-sāra are not

Rāmānuja's independent works. They are commentaries to the *Brahma-sūtra*.

Dr. L. D. Barnett

He observes that 'Rāmānuja's teaching, set forth in his commentaries upon the *Bhagavad-gītā*, *Brahma-sūtra*, and several *Upaniṣads*, as well as in many other works, is commonly called *Viśiṣṭādvaita-vāda*'.³³ The statement is partially wrong in view of the fact that Rāmānuja wrote no commentary upon any of the *Upaniṣads*.

Dr. S. Radhakrishnan

He has stated that "The God in man is like a flash of lightning in the heart of a blue cloud".³⁴ But what Rāmānuja really means is that the Deity residing in the heart is like a blue cloud encircled by lightning on all sides.

2. Preparations for *bhakti viz. viveka* etc., according to Radhakrishnan, are eleven in number.³⁵ But the correct view is that they are seven only.

Dr. M. N. Sircar

He observes: "We confess we cannot understand what kind of substance Rāmānuja's *Śuddha-sattva* is".³⁶ But the truth is that Rāmānuja has never discussed the nature of *Śuddha-sattva*, nor has he mentioned anywhere that God's form is made of this substance.

Dr. Rama Bose

1. She says: 'Rāmānuja speaks of three kinds of the non-sentient *viz. prakṛti* or matter, *kāla* or time, and *Śuddha-sattva* or pure matter'.³⁷ But the fact is that Rāmānuja does not hold this view. He has nowhere mentioned *Śuddha-sattva* as separate entity besides matter and time.

2. Further, her statement that 'there is not a single mention of *Rādhā* or *Kṛṣṇa* in Rāmānuja's works'³⁸ is not correct because Rāmānuja has mentioned *Kṛṣṇa* in his own works as is evident from his commentary on the *Gītā* 4. 4.³⁹ and 18. 78.⁴⁰

3. Equally untenable is her statement that 'according to Rāmānuja, *bhakti*.....arises from six essential pre-requisites';⁴¹ for Rāmānuja has admitted not six but seven of these essential pre-requisites.

Mm Gaurī Śaṅkara Hīrācanda Ojha

1. While this writer holds that according to Rāmānuja, Brahman is only the efficient cause of the world,⁴² the truth is that Rāmānuja

himself regarded Brahman as both the efficient and the material cause of the world.

2. It is a mistake to characterise Rāmānuja's system as Bhedābheda or Dvaitādvaita as this author has done,⁴³ because Rāmānuja's system is, really, Viśiṣṭādvaita.

3. Nor can Rāmānuja's Śrī-bhāṣya be called, as he calls it, a commentary on the Vedānta-sūtra and the Gītā and the Upaniṣads.⁴⁴ For his Śrī-bhāṣya is a commentary only to the Vedānta-sūtra. His commentary on the Gītā does not come within his Śrī-bhāṣya. And he never wrote any commentary on any of the Upaniṣads.

Dr. Rāma Kumāra Varmā

1. The following statement of this writer is not correct: That an aspirant cannot at once realize God's final phase *viz.* Arcāvatāra.⁴⁵ As we have already seen, it is not 'Arcā' but 'Para' which is, according to Rāmānuja, the final phase of God.

2. His statement that the aspirant eventually realizes the Para and the Vyūha phases of God, residing in his own heart,⁴⁶ is not correct. For it is Antaryāmin, and not Para nor Vyūha, that resides in the hearts of the finite souls. Para is God in Vaikuṇṭha and the three forms of Vyūha are respectively related to the universe as its creator, sustainer and destroyer.

Śrī Śantanu Vihārī Dvivedī

That Rāmānuja has mentioned the name of the Bhāgavata and has referred to its 18 thousand stanzas in his Vedārtha-saṅgraha⁴⁷ is not correct inasmuch as Rāmānuja has not done so.

Hindī Śabda Sāgara

1. The soul is related to God as a ray is related to the sun, according to Rāmānuja.⁴⁸ But the relation, both according to Rāmānuja and his followers, is that of body and soul.

2. Similary wrong is the statement that Viśiṣṭādvaita is also Bhedābheda or Dvaitādvaita.⁴⁹ The fact is that the Bhedābheda or the Dvaitādvaita was preached by Nimbārka.

A Resume of Rāmānuja's Views

The only unfailing proof of God is scriptural testimony according to which He has certain characteristics. He is not undifferentiated and unqualified consciousness of the Advaita School, but is full of auspicious qualities such as truth, knowledge, bliss, purity and infinity. There is in Him myriad of other supernatural attributes such

as omnipresence, omnipotence, mercy and grace. Rāmaṇuja calls his God by the name of Viṣṇu. Other names such as Parama-puruṣa, Nārāyaṇa, Brahman and Vāsudeva are only synonyms of Viṣṇu.

The changes which we observe in the world do not belong to the essential nature of God but to matter which God upholds from within and without as its immanent ruler. God is similarly immanent in each and every individual soul. Immanence is not identity ; hence both matter and individual souls are related to God as His 'Śeṣa'. As one who is immanent in the entire creation, God is called Antaryāmin and Śeṣin.

The universe whose diversity and vastness are bewildering to the human mind is kept under control by an infinitesimal portion of Divine Power. Out of mere sport, He engages Himself in various activities such as creation, preservation and dissolution. As controller of souls, mind and ego, He is called Saṅkarṣaṇa, Pradyumna and Aniruddha respectively.

Having set the universe at work, God watches the process therein as a looker-on (Sākṣi). At times He appears, out of His own will, in special manifestations such as Rāma and Kṛṣṇa, to punish the wicked, to reward the pious, and to establish moral order in the universe.

The Divine form is not adventitious or accidental as are the bodies of individual souls—terrestrial or celestial. Nor is it made of matter made up of the three constituents—sattva, rajas and tamas. Nor can it be said to be composed of predominant material sattva (prakṛṣṭa sattva) as the system of Yoga and the doctrine of Trimurti would hold, or of exclusive sattva (Śuddha-sattva) as is held by Advaita of Śaṅkara. Rāmaṇuja had not, however, raised, as his followers did, the question as to whether the divine form is inert or non-inert. According to him, it is only super-natural being as essential to, and inherent in, God's nature as are His attributes such as bliss and consciousness. His form is His eternal, essential manifestation ; and Śrī is inseparable from Him. Even the forms assumed by God in various āvatāras are 'a-prākṛta'.

One can realize God through meditation on the true nature of one's ownself as imperishable, undefinable and indiscernible. Those who belong to the cult of Pañcāgni taught in the Upaniṣads can attain Brahman. But such meditation is really very difficult for those for whom it is difficult to rise above the view of the ātman as identical with the body. The essential nature of the finite soul is hidden from it. The way of deliverance from this state is resigna-

tion of all including the self to the Deity. Such resignation gives the religious aspirant the opportunity to cultivate love of God. All are entitled to love Him. There is no restriction of caste, colour, creed or sex in this matter. The acquisition of knowledge and performance of action as well as the pursuance of the seven expedients—discrimination of purity in food etc.—promote devotion. Rāmanuja attaches greatest importance to the dāśya type of love and holds that service is 'knowledge of Brahman' (Brahma-vidyā).

Rāmanuja admits that he has knowingly concealed the details of the doctrine of surrender even in his vast commentary on the Brahma-sūtra. He has, however, disclosed it in the Gadya-traya which is probably his last religio-philosophical work.

Release from worldly life does not bring about the loss of individuality as it does on the Advaita view. It is, in fact, the fullest realization on the part of the individual of God's immanence in him. The essential nature of the self which was lying latent or partly manifest in him under the influence of action now becomes completely manifest in the state of emancipation. It is not 'isolation' in the sense of Kapila or Patañjali, which consists in the maintenance of individuality without the enjoyment of bliss. Nor is it a state of mere cessation of pain as admitted by Gotama⁵⁰ and Kaṇāda.⁵¹ The apavarga of the former or the mokṣa of the latter makes no room for consciousness in the state of emancipation; hence either has been aptly described as a condition resembling a pebble. Śrīharṣa has humorously dubbed Gotama as a simpleton on the ground that the latter conceives of salvation as an intelligent person's becoming stony or stupefied.⁵² For Rāmanuja, release consists in the realization of God and so is a state where action has no sway, knowledge knows no bounds and bliss of devotional communion with God is positive and perpetual.⁵³

References

1. (अ) य इमा विश्वा भुवनानि ब्रुहद् ऋषिर्होता न्यसीदत् पिता नः ।
(ऋग्वेद १०, ८१, १)
(आ) यो नः पिता जनिता यो विद्याता धामानि वेद भुवनानि विश्वा ।
(ऋग्वेद १०, ८२, ३)
2. Theosophy Explained : Page 51.

3. The Christian Conception of God—an article by Edwin Greaves in the Kalyana-Kalpataru, Vol I, No 1, Pages 173-177.
4. God in Islam—an article by Syed Kasim Ali (*Ibid*) pages 184-5
5. Zoroastrian Theism—an article by Erward K. S. Dabu (*Ibid*) pages 189-191.
6. The Religions of India by J. B. Noss, page 278.
7. Hindutva by Rāma Dasa Gaura, page 750.
8. Encyclopaedia of Religion and Ethics Vol. 2.
9. Based on Dr. Dasgupta's treatment of the subject in his History of Indian philosophy, Vol. III.
10. The journal of the Roval Asiatic Society, 1910, article XXIV.
11. ईश्वरः कारणं पुरुषकर्माफल्य-दर्शनात् । (न्यायसूत्र ४, १, १६)
12. यथा घटादिकायं कर्तृजन्यं तथा क्षित्यंकुरादिकमपि । न च तत्कर्तृत्वमस्मदादीनां सम्भवतीत्यतस्तत्कर्तृत्वेनेश्वर-सिद्धिः । (मुक्तावली १)
13. इच्छाज्ञान-प्रयत्नाभ्या महेश्वरगुणास्त्रयः । (सर्वसिद्धान्त-संग्रहः, पृष्ठ २८)
14. संज्ञा-कर्म त्वस्मद्विशिष्टानां लिङ्गम् ॥
प्रत्यक्षप्रवृत्तत्वात् संज्ञाकर्मणः ॥ } (वैशेषिकसूत्रम् १, १, १८, १९)
15. (प्र) समाधिसिद्धिरीश्वरप्रणिधानात् (योगसूत्रम् २, ४५)
(आ) ईश्वर-प्रणिधानाद्वा । (योगसूत्रम् १, २, ३)
16. शौच-सन्तोष-तपः-स्वाध्यायेश्वर-प्रणिधानानि नियमाः । (योगसूत्रम् २, ३२)
17. संकल्पयति यन्नाम प्रथमोऽसौ प्रजापतिः ।
तत्तदेवाशु भवति तस्येदं कल्पनं जगत् । (योगवाशिष्ठ ६, १ ८६ । ६५)
18. चतुर्मुखस्य चाण्डे सम्भवः स्मर्यते तस्मिन्नण्डेभवद् ब्रह्मा सर्वलोक-पितामह इति
(श्रीभाष्यम् २, ४, १७)
19. (प्र) अपूर्वं एव स्वप्नोऽयं यद् वै सर्गोऽनुभूयते ।
(योगवाशिष्ठ ३ । १३ । ४२)
(आ) सर्गादौ प्राक्तनं कर्म विद्यते नेह कस्यचित् ।
(पूर्वोक्तम् ६, १४२ । २६)
20. (प्र) स भगवान् पुरुषोत्तमः प्रतयावसानवसमे पूर्वसंस्थानं जगत् स्मरन् बहु
स्यामिति संकल्प्य भोग्यभोक्तृजातं स्वस्मिन् शक्ति-मात्रावशेषं प्रलीनं
विभज्य । (श्रीभाष्यम् १, ३, २६)
(आ) सृज्यमान-देवादि-क्षेत्रज्ञ-कर्मसापेक्षत्वाद् विषमसृष्टेः ।
(श्रीभाष्यम् २, १, ३४)
तुलनार्थं शांकरभाष्यमपिः—
प्रलीयमानमपि चेदं जगत् शक्त्यवशेषमेव प्रलीयते । शक्तिमूलमेव च
प्रभवति । इतरथाऽऽकस्मिकत्व-प्रसंगात् ।
(ब्रह्मसूत्रे शांकरभाष्यम् १, ३, ३१)
21. मनोविजृम्भणमिदं संसार इति सम्मतम् । (योगवाशिष्ठ ४, ४७, ४८)

22. अतो विज्ञानमात्रमेव तत्त्वं न बाह्यार्थो ऽस्तीत्येनं प्राप्ते प्रचक्ष्महे नाभाव उपलब्धे-
रिति ज्ञानव्यतिरिक्तस्यार्थस्याभावो वक्तुं न शक्यते । (श्रीभाष्यम् २, २, २९)
23. (अ) The Philosophy of the Yoga-Vāsiṣṭha, Page 66.
(आ) सर्वे सर्वे पृथग् रूपं सन्ति सर्गान्तराण्यपि ।
तेष्वप्यन्तस्थ सगौघाः कदलीदलपीठवत् (योगवाशिष्ठ ४, १८, १७)
24. (अ) निर्वाणं नाम परमं सुखं येन पुनर्जनः ।
न जायते न म्रियते तज् ज्ञानादेव लभ्यते ॥
(योगवाशिष्ठ २, १०, २१)
(आ) शास्त्र-यत्न-विचारेभ्यो मूर्खानां प्रपलायिताम् ।
कल्पिता वङ्गुवी भक्तिः प्रवृत्त्यर्थं शुभस्थितौ ॥
(योगवाशिष्ठ ५, ४३, २०)
25. अनवधिकातिशयभक्त्या मां प्राप्नोति । (गीतायां रामानुजभाष्यम् १८, ५५)
26. आराधयाम्नात्मानमात्मनात्मानमर्चयेत् ।
आत्मनात्मानमालोक्य संतिष्ठत्स्वात्मनात्मनि ॥
(योगवाशिष्ठ ५, ४३, १८)
27. ये मामुपासते तेषाम् ग्रहम् अचिरेणैव कालेन समुद्धर्त्ता भवामि ।
(गीतायां रामानुजभाष्यम् १२, ७)
28. (अ) स्वानुरूपासंख्येयाचिन्त्यशक्ति-नित्यनिरवयनिरतिशय-कल्याण-दिव्यायुधः
परं ब्रह्म पुरुषोत्तमो नारायणः । (गीताभाष्यभूमिका)
(आ) संखचक्रगदासि "अलंकृतः परब्रह्म नारायणः । (वेदार्थसंग्रहः पृष्ठम् २४८)
29. संखचक्रगदाहस्तो गौणः आकार आत्मनः । (योगवाशिष्ठ ५, ४३, २७)
30. (अ) यत् किञ्चिदिदमाभाति भातं भानमुपैष्यति,
कालत्रयगतं दृश्यं तदसौ सर्वमेव च ।
मुक्तिरेषोच्यते राम ब्रह्मैतत् समुदाहृतम्,
निर्वाणमेतत् कथितं पूर्णात् पूर्णतराकृति ॥ (योगवाशिष्ठ ३, ६, २३-२४)
31. समस्तकार्यकारणजातमतीत्य परमव्योमशब्दाभिधेये ब्रह्मादीनां वाङ्मनसागोचरे
श्रीमति वङ्कुण्ठे दिव्यलोके । (वङ्कुण्ठगद्यम्)
32. Encyclopaedia of Religion and Ethics, page 572.
33. Bhagvad-gītā published by J. M. Dent, preface, page 56.
34. Indian philosophy, Vol. II, page 690.
35. Ibid, page 704.
36. Comparative Studies in Vedāntism, page 45.
37. Vedānta-Pārijāta-Saurabha of Nimbārka expounded by Dr. Roma Bose : Vol. III, page 180.
38. Ibid, page 180.
39. कृष्ण एव हि लोकानामुत्पत्ति प्रभवाप्ययः—इत्येवमादिषु कृष्णस्य हि कृते इति
कृष्णस्य शेषभूतमिदं जगदित्यर्थः । (गीतायां रामानुजभाष्यम् ४, ४)

40. यत्र कृष्णो वसुदेवसूनु यत्र च पार्थो धनुर्धरः । (पूर्वोक्तम् १८, ७८)
 (अपि च) ज्ञानबलैश्वर्य-वीर्यशक्तितेजसां निधेर्भगवतः कृष्णात् ।
 (पूर्वोक्तम् १८, ७५)
41. Vedānta-Parijāta-Saurabha of Nimbārka expounded by Dr. Rama Bose : Vol. III, page 181.
42. Madhya-Kālina Bhāratiya Samskr̥ti, page 97.
43. *Ibid.*
44. *Ibid.*
45. Hindi Sāhitya Ka Alocanātmaka Itihāsa, page 298.
46. *Ibid.*
47. The Kalyāṇa, Bhāgavata number, page 57.
48. Hindi Śabda Sāgara, Vol. IV, page 3189.
49. *Ibid.*
50. (अ) बाधना-लक्षणं दुःखम् (न्यायसूत्रम् १, १, २१)
 (आ) तदत्यन्तविमोक्षोऽपवर्गः । (न्यायसूत्रम् १, १, २२)
51. (अ) आत्मेन्द्रियमनोर्व्यसन्निकर्षात् सुखदुःखे (वैशेषिकसूत्रम् ५, २, १५)
 (आ) तदभावे संयोगाभावो प्रादुर्भाविश्च मोक्षः । (वैशेषिकसूत्रम् ५, २, १८)
52. मुक्तये यः शिलात्वाय शास्त्रमूचे सचेतसाम् ।
 गोतमं तमवेक्ष्यैव यथा वित्त्य तथैव सः ॥ (नैपथीयचरितम् १७, ७५)
53. न चोच्छिन्नकर्मबन्धस्यासंकुचितज्ञानस्य परब्रह्मकानुभवस्वभावस्य तदेकप्रिय-
 स्थानवधिकातिशयानन्दं ब्रह्मानुभवतोऽन्यापेक्षा । (श्रीभाष्यम् ४, ४, २२)

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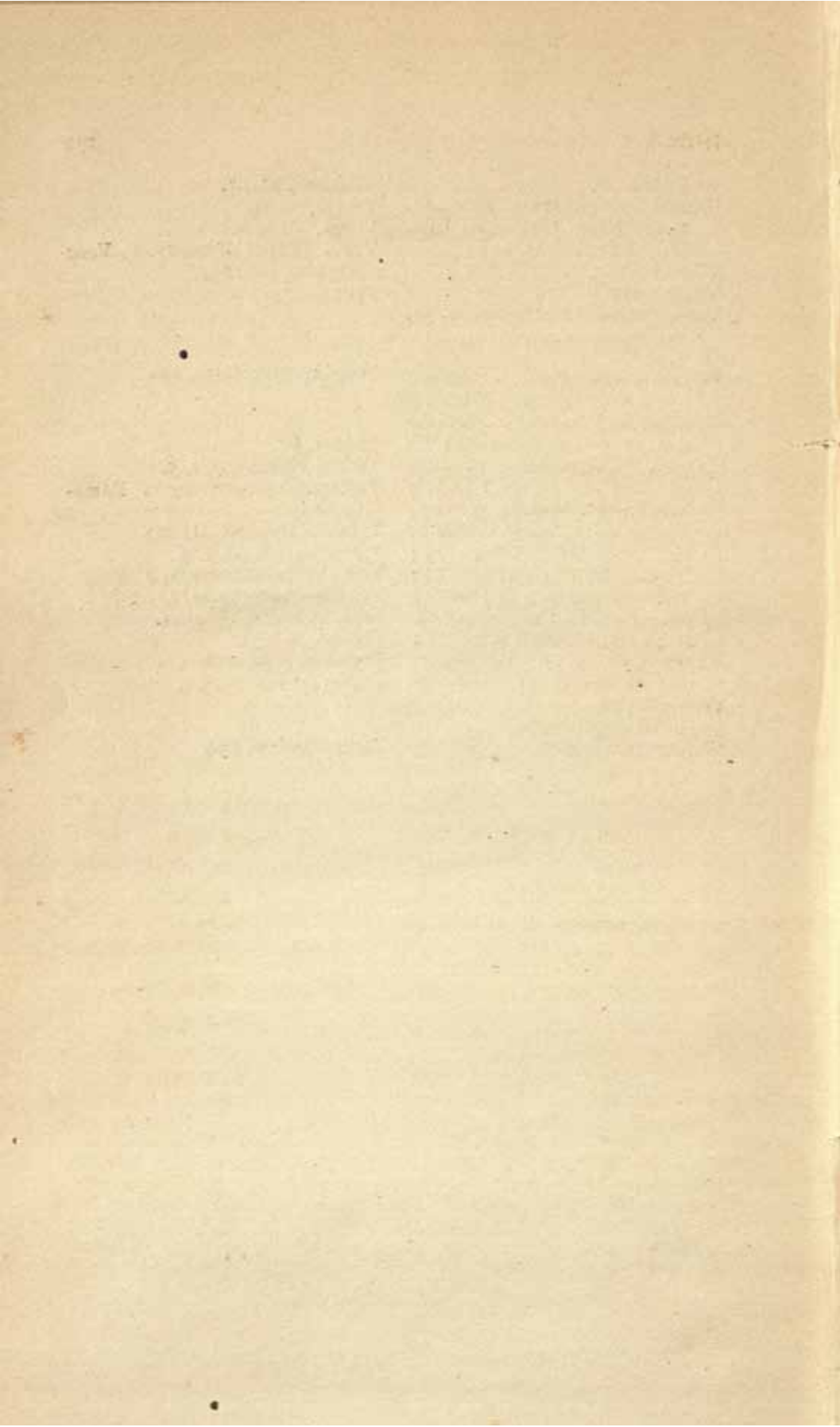
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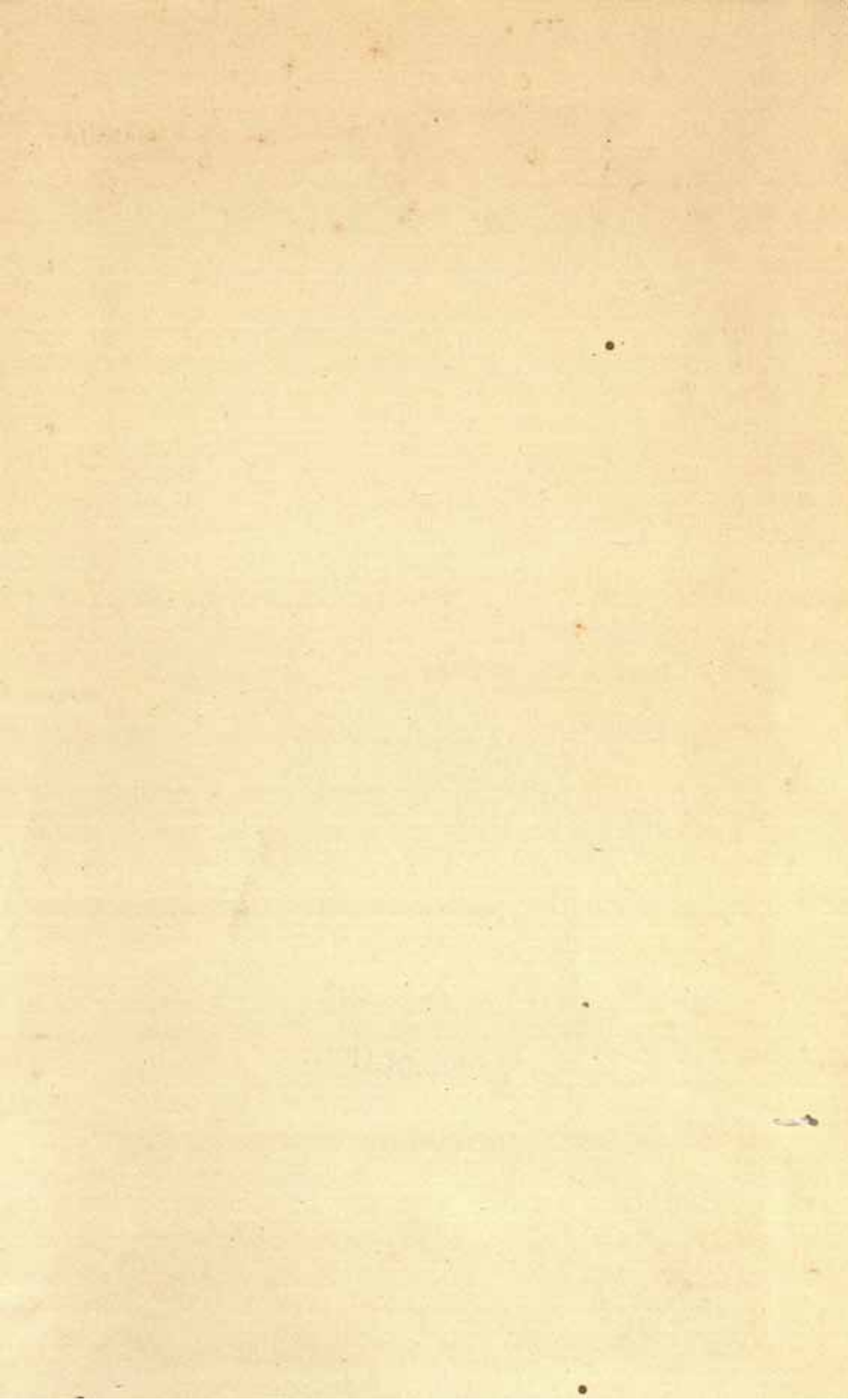




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<i>Page</i>	<i>Line</i>	<i>Incorrect</i>	<i>Correct</i>
1	2	सन्दर्भ-प्रणेतुः	सन्दर्भ-प्रणेतुः
5	12	Whlle	While
11	15	infite	infinite
13	2	अभूव	बभूव
14	12	ond	and
22	25	धीमताम्	धीमताम्
23	23	दाव्यमाने	दीव्यमाने
24	18	ताक्ष्यं	ताक्ष्यं
24	28	Conjecverum	Conjeeverum
35	20	तदचना	तदवचना
42	22	ond	and
42	25	its	it
45	10	hahds	hands
45	11	succesiion	succession
50	2	aftea	after
50	31	त्रिम्य	त्रिम्य
60	35	प्रवृत्त्यनु	प्रवृत्त्यनु
61	29	प्राणत्यये	प्राणत्यये
62	15	मुत्पत्यादिका	मुत्पत्यादिका
66	23	relatton	relation
73	26	अनुक्तस्य	अमुक्तस्य
83	9	यज्ञो	यज्ञो
84	26	चेतवनैक	चेतनैक
89	2	Macdonall	Macdonell
102	7	abidcs	abides
102	9	mediate	meditate
103	3	पिडं	पिण्डं
105	4	लक्ष्म्या	लक्ष्म्या
105	20	दध्ने	दध्ने
105	27	सुपत्ति	सुषुप्ति
111	17	furnance	furnace
112	6	as old as old	as old
112	15	Sinha	Simha

<i>Page</i>	<i>Line</i>	<i>Incorrect</i>	<i>Correct</i>
113	24	alteted	altered
116	1	अरतीषु	अरणीषु
118	33	Him	Him'
124	34	nevsr	never
125	10	thd	the
127	23	afflication	affliction
128	2	possess	possesses
128	6	Nāāyana	Nārāyaṇa
128	29	Viṣṇa	Viṣṇu
129	13	बाढं	बाढं
129	33	व्यावृत्तस्य	व्यावृत्तस्य
129	35	प्रतिविधं	प्रतिविधं
138	19	Here	Hers
142	20	cnn	can
149	26	श्रेयः	श्रीः
150	14	पुराणम्	पुराणम्
151	7	hevenly	heavenly
153	16	instersting	interesting
162	3	af	of
162	4	suports	supports
184	1	उभय कर्मित	उभयपरिकर्मित
188	1	S	the
193	30	तत्त	तत्ते
196	4	couch	conch
201	36	destitute	destitute
205	23	सर्वम्यः	सर्वम्यः
206	16	सखीन	सखीन्
206	18	धर्माश्च	धर्माश्च
209	21, 27	wordly	worldly
210	3, 6, 7	”	”
212	3	”	”
220	12	wlth	with
222	6	enternal	eternal
226	31	सामर्थ्यात्तच्छेष	सामर्थ्यात्तच्छेष
228	7	हेतोःतोर्भवति	हेतोर्भवति
246	1	अस्तीत्येनं	अस्तीत्येवं



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